The LUTHERAN

READING A BIBLE STORY

Lutheran Sunday school scholar in British Guiana

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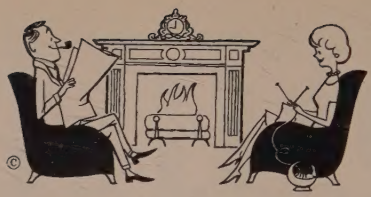

"The Lord thy Good"

OUR NINE-YEAR-OLD Sunday-school-goer came home last Sunday with some S ture verses written on his Sunday school lesson paper. In typical third-grade sc he had copied, "I am the Lord thy Good. . . ."

He had evidently been in a hurry. He hadn't finished the verse and thr his carelessness he had even failed to copy the few words correctly.

As I READ it again to myself, I determined that I would set it before him to f and correct immediately. Yet, I was struck by the rich meaning found in t miscopied words.

I am the Lord thy Good . . . a soft rain on the field at the right momer growth . . . the redolence of a forest at dusk . . . the radiant intermingling of co in a sunset . . . the clear red of a rose . . . the kiss of a child . . . the satisfying of cool water . . . the gay whistle of a loved one . . . the smell of newly tu earth . . . the awed beholding of your new-born . . . the silent understanding betv husband and wife . . . the infant born of a Virgin at Bethlehem . . . the wonder glory of an empty tomb.

"O taste and see that the Lord is good; blessed is the man that trusteth in h

—HAZEL YON

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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February 8, 1961

THIS WEEK . . .

● A LARGE GROUP of Lutheran churchmen were told at an evangelism conference in Atlanta last week that the church must learn how to listen to those outside its organizational structure before it can hope to make its witness felt in the world. Pastor Herman Stuempfle's report on a typical "listening session" with a group of West Coast labor leaders gives a good idea of the effectiveness of the method (*page 11*). More sessions are planned for other professional groups.

● A PROMINENT LUTHERAN who does not keep faith and work in neatly separated compartments is the new Secretary of Agriculture in President Kennedy's cabinet. Orville Freeman, three times governor of Minnesota, was interviewed by Minneapolis newspaperman (and fellow-Lutheran) Willmar Thorkelson, spoke freely about his hopes and fears as he tackles "the most impossible job in the country" (*page 19*).

● REPORTS OF starvation and epidemics are coming out of strife-torn Congo where primitive people are left to fend for themselves in the midst of civil war. A small group of missionaries, though displaced from their former stations, are still trying to keep channels of supply open. One of them is Dr. Berggren whose story begins on *page 16*.

● INTEREST IN the emerging young African nations is picking up in Germany where students are signing up for courses that will prepare them for work as technical advisers and specialists. See report from West Germany (*page 33*).

● BENEVOLENCE GIFTS by United Lutherans during 1960 brought a smile to the face of Dr. Edmund F. Wagner, ULC treasurer. Although only six synods topped the 100 per cent mark, a surge in giving throughout the church raised the total 17 per cent above 1959's to provide the second-best year in the ULC's history. You can see where your synod stands on *page 4*.

THE CHURCH IN THE NEWS

Giving is up 17 per cent

The United Lutheran Church recorded its second-highest year as 1960 benevolence giving totaled $10,737,364, Dr. Edmund F. Wagner, treasurer, reported last month. The total was exceeded only by the 1958 "double-apportionment" year when more than $11 million flowed into the church treasury. The figures are only for the amount remitted through the synods for United Lutheran Church purposes and do not include synodical or local funds.

Only six synods reached or exceeded 100 per cent of their ULC apportionment, but the total indicated a surge in giving throughout the entire church. Twenty-nine of the ULC's 32 synods showed an increase over 1959. Two widely separated synods reported the best gains—Western Canada, with a 46 per cent increase over 1959, and Florida, with a 37 per cent gain.

The Central Pennsylvania Synod, long in the forefront of benevolence giving, showed a 20 per cent gain over 1959 and had the highest amount to contribute—$1,670,740. The larger Pennsylvania Ministerium was 15 per cent ahead of the previous year with a total of $1,424,141.

Percentage gain for the whole church was 16.92 as 1960 receipts topped th of 1959 by $1,553,583. The 1 budget, however, was $2,267,000 hig than that of 1959.

High school, college benefit

The response of the church ena allotments to boards, agencies and partments to be met in full. An a

1960 APPORTIONMENT RECEIPTS

Synod	Amount	Per ce
Rocky Mountain	$ 82,200	100
New Jersey	424,446	100
Central Pennsylvania	1,670,740	100
Florida	89,314	100
Kentucky-Tennessee	66,813	100
Pacific Southwest	308,022	100
South Carolina	264,000	99.
Michigan	135,872	98.
West Virginia	51,386	98.
New York & New England	1,048,614	96.
Georgia-Alabama	78,948	96.
Iowa	188,154	95.
Maryland	493,369	93.
Northwest	733,141	92.
Indiana	205,570	90.
Pittsburgh	746,794	89.
Ohio	791,510	89.
Illinois	477,936	88.
North Carolina	319,906	83.
Virginia	185,723	83.
Mississippi	4,142	80.
Central States	347,003	79.
Pacific	102,013	76.
Canada	223,545	74.
Texas-Louisiana	66,378	72.
Penna. Ministerium	1,424,141	68.
Nova Scotia	19,441	61.
Caribbean	14,746	56.
Wartburg	91,434	55.
Western Canada	41,212	38.
Slovak Zion	33,342	34.
Icelandic	7,500	32.
Total	**$10,737,364**	**86.**

Apportioned ULC budget was $12,380,16

DR. EDMUND F. WAGNER
The second-best year

tional $415,000 was available "for meeting other established needs of the church and for venture and emergency purposes." Plenty of such needs were demonstrated to the Allocation Commission, which met just before the January Executive Board session to mull requests totaling $3,429,195 from various church agencies.

A 1958 convention resolution had asked that "high priority" be given an item of $150,000 for California Lutheran College, an inter-Lutheran institution to be opened next year at Sherman Oaks, California. The ULC now has no college on the West Coast. Allocators set aside $125,000 for the college. A request from the Board of Foreign Missions for $300,000 for construction of a high school at Kumamoto, Japan, also got favorable consideration with $150,000 allotted.

The Board of American Missions cited immediate needs for church extension and $100,955 was allotted for this purpose. The BAM will receive $4.7 million in next year's $14 million ULC budget. Smaller sums were allotted to the World Council of Churches, Canadian Student Centers, and for the Joint Commission on Lutheran Unity.

LWA falls short

Thirteen synods went "over the top" for Lutheran World Action as the ULC raised $1,786,226 for the world-wide relief program. The total represented more than 97 per cent of the ULC goal of $1,837,470.

Leading the LWA parade was Rocky Mountain Synod, which contributed 113 per cent of the amount asked of it. The Florida Synod was a close second. Others which exceeded their goals were Central Pennsylvania, Georgia-Alabama, Illinois, Indiana, Iowa, Michigan, New York and New England, North Carolina, Ohio, Pacific Southwest and West Virginia.

Giving by other National Lutheran Council churches swelled the LWA total so the goal was met, the council reported. Contributed by the eight church bodies was $3,999,579 or 100.5 per cent of the 1960 goal of $3,980,000.

ULC leadership praised

World Lutheranism is grateful to the United Lutheran Church both for the material aid which has been sent overseas since the war and for the leadership it has taken in the quest for Lutheran unity, the Rev. Kurt Schmidt-Clausen told the ULC Executive Board. Mr. Schmidt-Clausen is acting executive secretary of the Lutheran World Federation.

The ULC's willingness to break new ground has inspired other Lutherans throughout the world, Mr. Schmidt-

Clausen said. He praised especially Dr. Franklin Clark Fry's "contributions toward world-wide unity among Christians."

Dr. George F. Harkins was installed as the fourth secretary in the ULC's 42-year history at a brief service in the Lutheran Church House chapel attended by Executive Board members. Dr. Harkins, former assistant to Dr. Fry, was chosen at the Atlantic City convention last October to succeed Dr. F. Eppling Reinartz, who is now president of Southern Seminary at Columbia, South Carolina.

Movie censorship upheld

A long battle over the power of communities to ban motion pictures regarded as obscene or dangerous to morals divided the U.S. Supreme Court last month. By a 5-4 decision, the court upheld the right of the city of Chicago to censor movies before they are given public exhibition. The court's minority agreed with opponents of such "prior censorship" that films must first be shown publicly, with police or court action following to ban them if necessary.

At issue was a case in which distributors of a foreign film had refused to let police preview it. They were therefore not granted an exhibition permit. Chicago's code requires that the commissioner of police examine films before their public showing to determine whether they meet certain prescribed standards. Films regarded as obscene may be denied a permit.

Opponents of such censorship seem to claim that even if a film contains "the basest pornography, or incitement to riot, or forceful overthrow of orderly government, it may nonetheless be shown without prior submission for examination," Justice Tom Clark wrote in the majority opinion. "It has never b held that freedom of speech is absol . . . The lewd and obscene, the profa the libelous . . . by their very nat inflict injury" and are not constituti ally protected.

Dissenting was Chief Justice Earl W ren, who said the decision appro "unlimited censoring of motion pictu before exhibition through a system administrative licensing . . . (It) prese a real danger of eventual censorship every form of communication."

Hollywood blames frustrated clerics

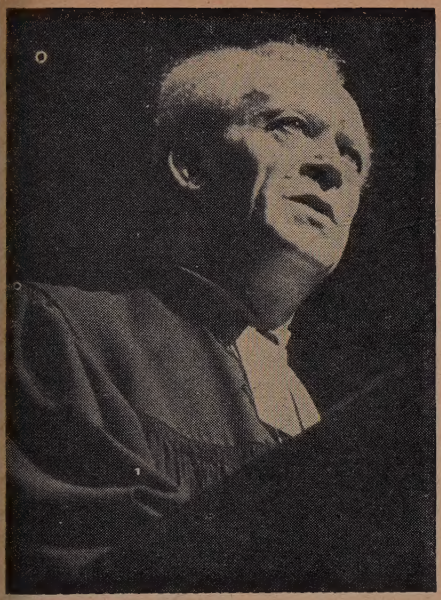
A rising tide of objection to empha on sex and violence in many curre films caused a Hollywood spokesman strike back this month. A "veteran p ducer" was quoted in the *Film Daily* stating that "the church" was attempti to "make the motion picture the whi ping boy of 1961." The statement w distributed by the Motion Picture Ass ciation of America.

"Some of our most outspoken churc men seem to be suffering from a failu complex," the statement said. "Thus u consciously or subconsciously, they a in search of a cause which lends itse to self-justification and permits to balan out, at least in part, any failure in oth fields." The statement continued charging that churches had been ineffe tive in dealing with war, atheistic co munism and race hatred.

The spokesman urged motion pictu producers to "use proper restraint a resist the temptation of a fast buck" order to avoid "all sorts of legislativ pulpit, press, judicial and plain old gra roots attacks in the months ahead."

Six governors are Lutherans

Each of the 50 U.S. states has a go ernor who claims active church membe



BISHOP LAJOS ORDASS
Hungarian leader pictured addressing LWF Assembly in 1957 at Minneapolis

ship, a Washington survey revealed. Baptists, Methodists and Roman Catholics each have ten members in governors' chairs. Six governors are Lutherans, five Presbyterians, four members of the United Church of Christ, three Episcopalians, one a Mormon and one a member of the Disciples of Christ.

The six listed as Lutherans are Governors Norman Erbe (Iowa), John B. Swainson (Michigan), Elmer L. Anderson (Minnesota), Ernest F. Hollings (South Carolina), Archie Gudbrud (South Dakota) and J. Lindsay Almond (Virginia). Three are Democrats and three Republicans.

Bishop Ordass is 60

Bishop Lajos Ordass, twice deposed by the Communist regime from his post as head of the Lutheran Church of Hungary, reached his 60th birthday on Feb. 7. Although a 60th birthday is often an occasion for special honor among European churchmen, no public celebration was evidently planned by the Hungarian Lutherans. The bishop has been living in retirement since 1958 and has suffered heart attacks. He is working on the translation of Scandinavian theological works into Hungarian.

Bishop Ordass had been accused of currency manipulation by the Red regime in 1948 and served two years in prison. In 1950, under government pressure, the church "deposed" him. In 1956, Lutheran World Federation leaders including Dr. Franklin Clark Fry made direct presentations to the Hungarian regime in Bishop Ordass' favor. He was "rehabilitated" and again made a bishop. In 1957 he attended the LWF assembly at Minneapolis, where he was re-elected vice president. In 1958, when church-state relations in Hungary worsened after the abortive revolt against the Communist regime, Bishop Ordass was again deposed from office.

Overseas aid grows

Totals were impressive as various agencies for Lutheran aid to needy or distressed areas of the world reported to the National Lutheran Council's annual meeting in Detroit on Feb. 1.

Food, clothing, and medicines worth $13 million were shipped to 18 countries in 1960 by Lutheran World Relief, Bernard A. Confer, LWR executive secretary, reported. The 15-year relief program has "alleviated an enormous amount of human suffering," he said, noting that total value of relief goods shipped abroad since 1945 is more than $120 million.

"Poverty, superstition, ignorance and disease" make continued help from voluntary agencies necessary, Mr. Confer said. He urged church-sponsored "pilot

projects" to show government-supported programs how to operate with "intelligence, spirit and daring."

Formation of a new interchurch agency to gather medical supplies for overseas relief was reported by the Rev. Ove R. Nielsen, LWR assistant executive secretary. "Interchurch Medical Assistance" will co-ordinate medical relief work of LWR, the National Council's Church World Service, and denominational boards.

LWF gets support

American Lutherans gave more than $2.5 million in 1960 to Lutheran World Federation programs, mainly for missions or refugee aid, Dr. Stewart W. Herman told the councilors. Dr. Herman is NLC secretary for Latin America and for LWF affairs.

"Most impressive achievement" of 1960 was scored when Lutherans pushed the million-dollar program of church-related World Refugee Year projects over the top, Dr. Herman said. He praised also speedy response to the call for aid for victims of flood and earthquake in Chile early last year.

Dr. Ruth Wick reported that 165 foreign and American students and church workers had participated last year in the council-sponsored international exchange program. She noted that many foreign students and visitors had been welcomed to the U.S. but that fewer Americans had been invited abroad. "If exchange is to be meaningful, movement must be in both directions," she said.

Presiding at the five-day meeting of the council was Dr. Norman A. Menter, vice president of The American Lutheran Church, who was completing his second one-year term as council president. Of the 38 councilors, 16 represent the United Lutheran Church.

Sees no bias in Washington

President John F. Kennedy, first R man Catholic in the White House, likely to bend over backward to av even the appearance of yielding to ecc siastical pressure" from his church, D Robert E. Van Deusen told the coun Dr. Van Deusen, secretary of the cou cil's Washington public relations offi hailed the election of a Roman Catho as a "real turning point in our natio history."

"Indications are that President Ke nedy is a man of independent judgme who would resent and resist attempts any group to exercise undue influen on the way in which he carries out l responsibilities in office," Dr. Van Deus said. Because of this, Cardinal Fran Spellman's recent criticism of Kenned position on federal aid to paroch schools "will probably strengthen t President's stand that such aid be co fined to public schools," the Washingt representative said.

Election of a Roman Catholic wou lead to "a discernible increase" in t prestige and influence of his church, D Van Deusen admitted. Roman Catholi would benefit from "such obvious asse as new publicity and other more subt relationships." In church-state issue however, he expected that "emphas would be placed on equal treatment all faiths," Dr. Van Deusen continued.

Dr. Van Deusen is writer of the week Washington page for *The Lutheran*.

Church-state problems remain

Religious issue in last year's electio was "far simpler and less difficult of so lution" than other church-state problem Dr. Paul C. Empie, executive directo told the council. Dr. Empie has heade the agency since 1948.

Biggest issue facing the churches i

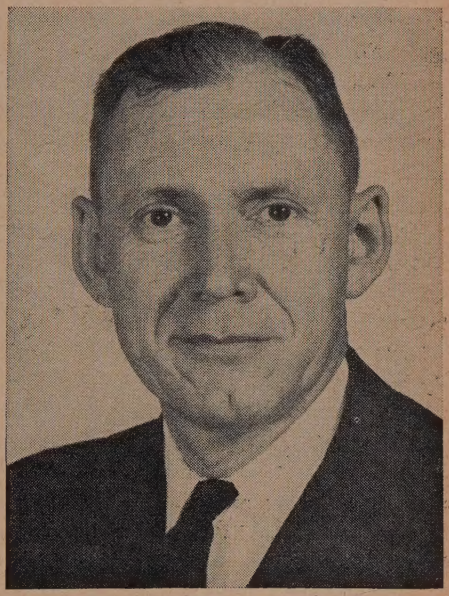
he demand of Roman Catholics that public funds be allocated to support their parochial schools, Dr. Empie noted. He said many Protestant leaders share the Roman Catholic concern about the "increasing secularization" of public schools and wish there were some way of providing "God-centered education" in them. "However, federal aid to parochial schools would greatly weaken and impair the public school system" and is not an acceptable solution to the problem, he continued. He added that Protestant churches with parochial school systems "do not request public funds for their support."

Another church-state issue is raised by the practice of voluntary agencies accepting and distributing abroad large quantities of surplus commodities paid for by federal funds. "No matter how careful a religious group may be to tell recipients that the commodities are gifts of the people of the United States, it is inevitable that the position or the prestige of the religious group delivering the food is considerably furthered thereby," Dr. Empie pointed out, providing a temptation to use such commodities for "sectarian purposes."

Radio station site bought

Purchase of a 45-acre tract in Ethiopia for studios and offices for the Lutheran World Federation's new radio station was announced in Germany this month. Dr. Sigurd Aske, director of the project, said the Ethiopian government was expected to lease to the federation a 300-acre transmitter site about 18 miles south of the studio, which will be within the city limits of Addis Ababa, Ethiopia's capital.

Construction will begin as soon as the station license is obtained, Dr. Aske said. The proposed station will beam religious and cultural programs to all parts of Africa, the Near East and southern Asia. It will also carry programs of the Near East Christian Council, an interdenominational agency.



FIRE VICTIM ON CARRIER
The Rev. Marshall E. Brenneman

Chaplain killed in fire

Among seven Navy men killed when fire swept the big U.S. aircraft carrier *Saratoga* in Mediterranean waters last month was Chaplain (Commander) Marshall E. Brenneman, 48, a pastor of the United Lutheran Church.

A graduate of Albright College and Gettysburg Seminary, Chaplain Brenneman had served Trinity Church, Mechanicsburg, Pa., and was dean and director of the Central Pennsylvania Synod's Camp Nawakwa before entering the Navy in 1944. He had served in various posts in the U.S. and the Philippines before being assigned to the *Saratoga* last August. His widow and two sons reside at Camp Hill, Pa.

Warns on "Civil War sins"

Churches helped feed the hatred that flared into the American Civil War 100 years ago, Dr. Harold A. Bosley told a Minnesota Pastors' Conference last month. "History has left plain warnings," the Methodist leader said. "If man blunders into a final world war, he can blame no one but himself. In the Civil War, only the slavery issue would have been lost if the South had won, but in the next and final world war, all is lost." Dr. Bosley is pastor of First Methodist Church, Evanston, Ill.

Methodist, Presbyterian and Baptist churches were split into northern and southern segments over the slavery issue, Dr. Bosley noted. They could find "no solution for open schism," he said. "The specific sins of the churches were their failure to keep true to the original insight as to the evil of slavery, and their refusal to comprehend the full social implications of division."

The Christian church has the opportunity "of pointing mankind once again to the unity and brotherhood which failed to do in the days which preceded the Civil War. This may well be the pose and destiny of the ecumenical mo ment of our time," Dr. Bosley said.

THIEL PICKS DR. BLY

Appointment of Dr. Chauncey G. Bly as president of Thiel College, Greenville, Pa., was announced late last month by Dr. Edwin Hodge, Jr., president of the board of trustees. Dr. Bly will take office March 1 as successor to Dr. Fredric B. Irvin, who resigned last June to become a cultural officer for the United States Information Agency.

Dr. Bly is now research professor of pathology at Wake Forest College School of Medicine in North Carolina. Born in China of Lutheran missionary parents, he holds both M.D. and Ph.D. degrees. He has served in government work and on faculties of Rochester, Illinois, Kansas and Duke universities. An active churchman, he is a member of the executive committee of the Lutheran Laymen's Movement.

Cardinal praises Lutherans

Protestants in Colombia, South Am ica, had during the past ten years p up reports of persecution and violer Late in 1959 a petition with 14,000 si ers had requested Colombia's par ment to make guarantees of religi freedom effective. They cited the de of 116 Protestant Christians and char that 66 Protestant schools had been stroyed. Colombia's House of Repres tatives held hearings, urged governm leaders to safeguard religious minorit

Colombia's religious difficulties w caused by "only some Protestants," C dinal Luis Concho Cordoba, who is head of the land's Roman Catholic hi archy, declared in London this mon "Lutherans and Episcopalians in Colo bia show no anti-Catholic bigotry a live on good terms with their Catho neighbors. Others, mainly Protesta arriving from the United States, ha sometimes insulted the Catholic religi especially the Blessed Virgin and t Holy Eucharist, and this has arous popular indignation. The natural re tion among people causes incide which are difficult to check."

The cardinal admitted that the "indi nation" of some Roman Catholic prie had "led them to act unwisely" in fome ing attacks on Protestants.

And so forth

Number of pupils enrolled in release time religious instruction in New Yo City in 1960 was 106,136, a drop 5,677 from the previous year, the Boa of Education revealed.

Labor in Search of a Purpose

Union leaders came to a church-sponsored conference to talk about their problems

By Herman G. Stuempfle, Jr.

The name of the place was *El Encanto*. It was a good name. There was plenty of enchantment as I arrived at the motel in Southern California one mid-December night. At home, in New Jersey, people were carrying Christmas poinsettias over icy roads from the florist's shop. At El Encanto poinsettias were growing in the back yard. Far below stretched Santa Barbara and beyond, the bay on the ocean.

It was an unlikely setting, this comfortable motel with its semi-tropical garden and gold fish pond, for the meeting that had brought me from New York to the West Coast. But the meeting itself was full of question marks.

It was to be a conference with labor leaders, but I did not even know their names. Invitations had been handled by a local committee of churchmen and labor representatives under the chairmanship of Pastor John Simmons of St. Matthew's (ULC) Church in North Hollywood.

I did not know who the participants were and I did not know why they had decided to come. Why would a busy union official use up a week-end to attend a church-sponsored conference? The church has seldom gone out of its way to make contact with organized labor.

But the road was paved by good relations of long standing between labor and the church in the Los Angeles area. An active Religion and Labor Council has been providing opportunities for exchanges of views and opinions for several years.

SOME OF MY QUESTIONS were answered as soon as the 12 men and women arrived. They were intelligent, educated, and articulate. Some had pursued advanced studies in economics, sociology and philosophy. They looked like professional people or executives. And they had vitality and experience. Without it they would not have survived their years of struggle in the labor movement.

One man had begun his career in the western Kentucky coal fields. In those days labor organizers were hunted by company police like rabbits. Industry had not yet recognized that the working man had a right to organize to gain better pay and better working conditions. The principle was not established until the federal government passed legislation in the '30s.

But even today there are sectors of our economy that remain hostile to the labor movement. Organized labor and its leaders may no longer be battled with clubs and guns. But the slurs and the inuendos remain. For many a white-collar church-going American, the labor leader appears like a composite caricature of Dave Beck and Jimmy Hoffa.

THIS IMAGE WOULD have been shattered at Santa Barbara. The people who came were searching, critical of themselves and deeply dedicated to their tasks. Like the church, the labor movement lives with the memory of an "apostolic age" in its past. It has its enshrined prophets, saints and martyrs—men like Samuel Gompers and William Green—who fought at high personal cost for working man's rights.

Today's leaders—and the Santa Barbara meeting gave them a chance to speak candidly—are disturbed about decline in the original fervor of the movement. Youthful passion has given way to middle-age complacency. Labor leaders, just as many church leaders, are asking how the inspired zeal of the past can be recovered. They asked questions I have heard many times at church retreats: How should we adapt our "mission" to a rapidly changing society? How can we teach our rank and file to look beyond the short-term gains and self-centered goals to a long-range, world-wide perspective?

MOST PEOPLE at the institute were active churchmen. There was no Lutheran, but one man was a Baptist lay preacher, and two were Roman Catholics. Only one man had no connection with a church. (He explained his concern with a blunt: "I was curious to see what the hell this is all about.") But though his language was blunt, his questions became an important part in the development of a dialogue between "faith" and "life" that went on for two-and-a-half days.

He was deeply concerned with the ethical problems his job poses. How can a man maintain his integrity and yet hold a position of leadership in the movement? He was no starry-eyed youngster and knew that no man is perfect. But how far can you go in being imperfect?

Pastor Stuempfle, 37, is associate director of social action for the Board of Social Missions. A graduate of Susquehanna University and Gettysburg Seminary, he served churches in York, Pa.; Baltimore, Md., and Gettysburg before joining the staff of the board in 19

STRIKERS OUTSIDE PENNSYLVANIA PLANT
What price principle?

He posed this problem: A union representative is negotiating a new contract with the California plant of a national corporation. The company has southern plants in which union efforts to organize have been successfully blocked. The union is demanding a wage hike and increased pension benefits in California. The corporation suggests that the union cut its wage demands in half and waive the pension increase in exchange for management consent to organize the Alabama plant.

What should the union leader do? Can he accept a contract short-changing his California members in order to assure future benefits to workers in Alabama? Where does his primary responsibility lie?

WE DISCUSSED this at length. We reached agreement that compromise of principles is all right as long as it is done for the sake of helping others. But then someone wanted to know why we can assume that it is better to work for the good of others than for the good of oneself and when one participant suggested

that "religious beliefs" lead us to be altruistic the man with no church affiliation wanted to know whether a person without religious beliefs could not be equally concerned about others.

So we plunged headlong into a discussion of faith, doubt and the source and substance of the moral life.

At this point the church had a chance to speak as well as to listen. In planning the week-end, we had taken a calculated risk that such an opportunity might not come. No "religious subject" was on the schedule. The institute was not to be a carefully hidden pulpit. If there was to be discussion of the Christian faith and the life of the people at the conference, it had to come in response to their questions.

THE THEME WAS "Goals of Labor in a Changing Economy." Speakers were an economist, Dr. Theodore J. Kreps from Stanford University's Graduate School of Business, and a labor union official, Philip A. O'Rourke, vice president of the American Radio Association (a union for wireless operators on ocean-going vessels).

Only formal religious presentation came during a closing worship service. There were two discussion leaders who were clergymen, and a "theological resource person," Dr. Harvey Seifert, professor of Christian ethics at Southern California School of Theology.

But the voice of the Christian church came through in the statements of the labor leaders. There was the wiry little Welshman whose flaring eyebrows made him look like a miniature John L. Lewis. He was the Baptist lay preacher, and to him preaching the gospel in church and struggling for social and economic justice in an industrial society were parts of the same concern. The circle of life cannot be split into halves, one ma "sacred" and one "secular," he "I've always been a rebel against divided circle."

I thought of the lines from John E ton's familiar hymn, "Work shall prayer, if all be wrought as Thou wou have it done; and prayer, by Thee spired and taught, itself with work one," and agreed.

BUT THE LINES are poetry and lif not. There is a lot of work, in the sec half of the twentieth century, that's n prayer but a curse. The labor lea spelled this out in specifics:

ITEM: In a paper products pl women tend high-speed machines wh spit out a steady stream of paper b Their job is to pick each bag from machine and pack it in a carton. By end of the day they can scarcely lift th arms. After months of such labor sh twinges of pain in the shoulder annou the arrival of bursitis.

ITEM: A line of nearly completed c rolls along an assembly line. A wor climbs into the rear seat of one of th In a few moments he emerges and mo on to open the door of the next. H after hour, day after day he repeats procedure. His job? Installing chrome-plated rear seat ash tray.

ITEM: A strange vehicle, looking l the skeleton of some pre-historic mons rumbles slowly through a vast sea bean vines. From one of its "arm hangs a sling. The sling holds a m He is free to pick with both hands he is being carried over the rows. doesn't have to walk.

ITEM: A man stands by a huge m chine in a steel mill. He watches idly with more than human precision pushes, turns and finally presses into b

hape a chunk of white hot steel. He as been displaced by the machine. He s no longer needed. But contract rules rotect his security. He reports daily or a job he does not do. Each week e draws a check.

PEOPLE LIKE THESE are part of the oncern of labor leaders, just as they hould be part of our concern. New oals are emerging in the new age. In nany sectors of American economy, asic "pork chops" (wages and hours) enefits have been secured. Unions are ow looking to long-range objectives—elfare programs, community progress, e-education of workers displaced by echnological advance. The problem, one nan at the conference said, is not simply o make work for them but to find iseful work. And there is growing at-ention to the need for helping the work-ng man use his free time creatively, as horter work hours, longer vacations, arlier retirement lengthen his hours of eisure.

THIS MEANS that the labor movement s beginning to deal with the whole man. No longer is it possible to say that the nions are interested only in man's eco-omic needs. A fair distribution of our conomy's wealth is a basic element of ocial justice, but most labor leaders do not need convincing that "man does not live by bread alone."

Man needs just as desperately a sense of dignity and purpose, the freedom to develop to the fullest degree all his inherent capacities. Both his labor and his leisure can either release or frustrate this growth into personal maturity.

It is at this point that the concerns of labor and of the church meet. The unions have enlarged their focus to include more than men's bodies. The church has moved beyond an exclusive interest in men's souls.

A man cannot be split into body and soul, and the physical and spiritual strands of his being are the warp and woof of a single fabric. It is the *total* person who is affected by every experience of life, whether it is "economic," "educational," "political" or "religious."

Yet, the history of relationships between the church and labor has been uneven. Even though there has often been sympathy for labor's goals on the part of the church, labor leaders have been conscious of attitudes ranging from indifference to hostility. Granting that the church must never be bound to any organized group or special interest in our society, participants in this institute called for more open communication between church and labor.

SECULARIZATION WITHIN Christianity takes many and diverse turns. One form of it appears in a kind of theological and biblical isolationism in which the language from the pulpit sounds more like the "ancient language of Canaan" than the language which men speak in the heavy traffic of their daily lives. Doctrinal and biblical preaching may be quite correct but fall like "stones rather than bread" upon worshipers who desire desperately to relate the Good News to their own unhappy situations.—LAWRENCE D. FOLKEMER in *Christianity and Modern Paganism* (Muhlenberg)

Strife-torn Congo:

Milk, Care and a Praye

UNTIL CIVIL STRIFE struck the Congo, Dr. Gretchen Berggren was on the staff of the Union Mission Medical Center at Kimpese, in the lower Congo. Today she is a member of a relief team of eight medical missionaries who have returned after evacuation during the early days of heaviest fighting.

From headquarters in Leopoldville they are directing medical services, channeling shipments of medicines and other supplies, and recruiting doctors in an attempt to maintain the health of a nation left with approximately fifty doctors to serve fourteen million people.

"MAMA DOCTOR," said the Congolese nurse, "there is a baby that is gravely ill. He has *Mbuaki.*"

He didn't need to say more. We both knew what we would see—*kwashiorkor,* as it is called in some countries—a disease caused by protein deficiency, usually complicated by multiple vitamin deficiencies as well.

The nurse and I knew what we would find in examining the child: A miserable, unhappy baby whose normally black, curly hair had disappeared and been replaced by ugly, red strands. The tiny limbs would be heavy with edema, making the child look puffy, although he was starving for protein. The skin would be cracked and peeling with scattered areas of depigmentation.

The nurse knew what the treatment would be: Milk, above everything else—with vitamins and other medications as needed.

THE BABY ARRIVED with all the sym toms we expected. His name was Nzu

"Where is his twin?" I asked imme ately—for twins are always named Nz and Nsimba in this area of the Con

The mother pointed over her should with her lips, in typical Congolese fa ion. Nsimba was tied on her back. was a little better off than Nzuzi.

It was a story we see too often peated. The mother had twins, but enough milk for both. One of them off suffers more than the other. *Mbuaki* velops in this situation, just as it appe where the mother quits nursing the ch for some other reason.

We knew, too, that the only supp ment Nsimba and Nzuzi had received their diets was *foo-foo,* a starch r similar to that from which tapioca made. It contains little more than pu

BY DR. GRETCHEN BERGGR

CONGO WOMAN IN MAKESHIFT QUARTERS
What price freedom?

starch. Without milk these babies would die of malnutrition. Or they might contact a disease like pneumonia, against which they would have no resistance in their debilitated conditions.

NSIMBA AND NZUZI were more than a year old and they had never walked. They were too weak even to attempt to crawl. Their joints ached from vitamin deficiencies. They were dull and listless from anemia. They had the typical miserable facial expression of children who haven't enough to eat: a baby's face that looked old because of pain.

A month later Nsimba and Nzubi were hard to recognize as the same children. They seemed to be having a contest to see which would walk first, who would crawl the farthest and laugh or cry the loudest. They had been too weak even to drink milk at first. Now they eagerly waited for the chance to grab the cup of milk in their own hands and try to drink it.

Their mother, too, had changed. From a look of hurt defiance of the world she had developed an expression of joy. Her babies were dressed in clean clothing, their stomachs were full of milk from America, and she had heard and understood stories about the love of Jesus while in the hospital.

This is the story of Nsimba and Nzuzi. It is the story of many children across the Congo. I have seen it many times in the year that I have been working in the pediatrics department of our mission medical center in Kimpese. Kimpese is now out of reach, in the lower Congo.

WHEN THE RECENT disaster befell the Congo, we were advised to leave by our Congolese friends themselves. Congolese nurses came with tear-filled eyes to bid us goodbye.

"Now who will take care of the babies?" they asked. "What shall we do?"

But I knew they knew what to do, and

I was deeply thankful that, if nothing else, there would be enough milk from America for the babies they would be caring for.

A helicopter roared overhead. We left the hospital reluctantly, but we realized that our staff members might be risking their own lives to protect ours if we did not go.

As I walked to the plane some of the mothers spotted me. Hastily tying even the sickest little ones on their backs they ran to say goodbye. Some of them were weeping. My own eyes were moist as I shook dozens of little hands and patted dark little heads.

"I will come back!" I said again and again. "I will come back!"

WHEN WE DO go back—that is, when it is safe for white women to work in the interior again—the need will be even greater. The people already have too tle protein in their diets. Now they not have money to buy the dried fish w which they manage to subsist. And th is a chance that even the fish will not shipped in, because the market for has already greatly diminished.

The spiritual need will be greater, t These "lost ones," caught in the m of political moves and world events t have upset their lives, will need b spiritual and physical food.

The world is learning now of whc sale starvation and progressive moral terioration in the Congo. If things to get better, after the political and m tary situation has been cleared up, it w take all the help these people can to establish a measure of normalcy in t African country torn asunder by inter strife, contested by two conflicting wo ideologies between two armed camps.

HUNGRY YOUNGSTERS GATHER TO WAIT FOR FOOD
Church workers are on the job

New Man for Agriculture

The "most impossible job in the country" goes to Lutheran Orville L. Freeman of Minnesota

BY WILLMAR THORKELSON

A LUTHERAN LAYMAN has begun to tackle what many regard as the most impossible job in the country: serving as United States secretary of agriculture.

One senator who questioned Orville Freeman about his appointment to President Kennedy's cabinet expressed the hope that he would be the "Moses" to lead the nation out of the farm program "wilderness."

Freeman, who at the age of 42, has just completed three terms as governor of Minnesota, has no illusions about the difficulty of his task. Nor is he disturbed about the prospect that the agriculture secretaryship may be the end of the road for him politically.

"I never gave one minute's consideration to my political future," he told *The Lutheran*. "I have no political ambitions at all."

The fact that everyone understands that the job is difficult will be a help, he said, adding that he was promising "no miracles."

FREEMAN DOES FEEL that the nation will fall short of its moral and ethical obligations if it fails to "use every bit of ingenuity and know-how" in putting its "God-given abundance" to work in meeting "the needs of the people both at home and abroad."

He has three over-all objectives in mind to guide any farm policy: providing farmers with incomes "commensurate with those of Americans in industry and other parts of American life"; assuring an "adequate" supply of food and fiber for the nation; and utilizing the "magnificent machine" of American agriculture as a constructive force in the world.

The former governor of Minnesota believes tighter production controls will be needed to bring wheat and other grain production into balance with demand. He regards some form of land retirement program as "one of a number of devices or tools" that can be "constructively used" in solving the problem of overproduction. He says there is "real merit" in paying farmers for such land retirement, and that part of such payment might be made in the form of surplus grain rather than cash.

He plans to have someone on his staff "who will very definitely be consumer-oriented." Freeman agrees that public relations between the farmer and the city have broken down and that the farmer's story has been presented inadequately to the consuming public. "The cost of food," he says, "has lagged far behind the cost of other things."

FREEMAN'S APPOINTMENT as agriculture secretary was something of a surprise to most Minnesotans. But on reflection many agree that Kennedy's choice was logical. Freeman nominated Kennedy for the presidency at the Democratic convention in Los Angeles last summer.

Freeman campaigned vigorously for Kennedy in Minnesota; but while the Democratic candidate for the presidency carried Minnesota, Freeman lost the governorship of the state. It was believed that his defeat was partly due to resentment on the part of some voters who would not forgive the Lutheran governor for nominating a Roman Catholic for the presidency.

Freeman told the voters: "I am completely satisfied—and as a Lutheran layman I was completely satisfied before Senator Kennedy received the presidential nomination—that he was removed from any kind of ecclesiastical pressure."

THE FIRST GOVERNOR to run for a fourth term, Freeman believes that mounting state taxes were the biggest factor in his defeat.

"Everyone wants improved services and better roads, but no one wants to pay for them," he observed. "The cost of programs begins to pile up." He noted that about 60 per cent of the nation's governors who ran for re-election in 1960 were defeated.

As governor, Freeman said, he did not try to concentrate on improving one area, like mental hospitals or education, but tried to give his personal attention to every facet. He thinks his administration made "a solid and a progressive contribution."

His "toughest" long-range decision, he said, was to preserve an equitable tax structure and to fight off sales tax advocates. Minnesota has high property and income taxes, but no sales tax. The situation discourages new businesses from coming into the state, in the opinion of many Republicans, including Elmer L. Andersen, another Lutheran layman who defeated Freeman for the governorship.

Freeman says the short-term decision that caused him the greatest soul sea ing was the much-publicized Wilson Co. meat packing strike at Albert L Minn., in which he called out the tional guard and closed the plant. former governor insists someone wo have been killed in the bitter violenc he had not taken this action, whic federal court later found illegal. T action, too, undoubtedly cost him vo especially among the farmers.

FREEMAN SAID he felt the "most pri in the action he took to create a co mittee on ethics in government. W the committee's recommendations h yet to be enacted into legislation, its w has helped focus attention on the n for higher ethical standards, he said.

He is also happy about the achie ments of his conference on children a youth and proudly displayed to t writer a scrapbook he had just recei from his advisory committee on child and youth that reviewed its accompli ments in establishing a teen-age co holding youth town meetings and sp soring a youth traffic safety conferen

As governor, Freeman was official h to the Lutheran World Federation sembly when it convened in Minnes in 1957. He greeted the delegates a reception in the rotunda of the st capitol which opened the assembly a was a guest of honor at the closing ra on the capital approach attended by so 100,000 Lutherans.

THE GOVERNOR was often a speaker churches and before religious organi tions. He often pleaded in these appe ances that Minnesota "put first thi first" by showing its willingness to p taxes in the interest of more effect state programs. Church people, he wo say, should be in the forefront of int

THE FREEMANS WITH PASTOR CHARLES E. JOHNSON
Put first things first

preting the needs of government in such fields as old-age assistance, mental health and education.

In 1955 he preached the Laymen's Sunday sermon in his own church—Ebenezer in Minneapolis—an Augustana congregation.

In 1956, he read the epistle and gospel lessons for a Twin Cities' Reformation Festival sponsored by National Lutheran Council churches.

He also read Scripture in 1958 to a state convention of Missouri Synod Lutherans, choosing passages from the letter of James which emphasize that Christians should be "doers of the word" and which describe the worthlessness of faith without works. The governor said he found the passages—James 1:22-25 and James 2:14-18 particularly helpful "when I get frustrated."

WHEN FREEMAN and his wife, Jane, went on a business trip to the Orient in 1958, they spent much time inspecting the work being done by Church World Service and Lutheran World Action in Korea and Hong Kong.

"We went over there solely for business of the state of Minnesota and came back with the King's business on our hearts," the governor said on his return.

They spoke on their trip in their own church and to mass meetings of Lutherans in other communities. Mrs. Freeman gave countless talks, and, according to Ebenezer's pastor, the Rev. Charles E. Johnson, "has become one of the greatest ambassadors for Lutheran World Action that we have."

He recalled that when the Freemans entertained relatives at Thanksgiving after their Orient trip their "price of ad-

mission" was a big box of used or new clothing for Lutheran World Relief. The Freemans, Pastor Johnson remembers, were always hauling clothing boxes to the LWR depot.

When the Freemans went to South America in November, 1960, they visited the Lutheran seminary and church in Argentina and reported on their observations at services in Ebenezer on their return.

Orville Freeman became a member of Ebenezer Church, six blocks from his former Minneapolis home, in 1951, transferring from Holy Trinity (ULCA) Church where he had been baptized and confirmed. Mrs. Freeman, formerly a Mennonite, became a member of Ebenezer by confirmation the same year.

At the time of his election as governor in 1954, Freeman was serving as a deacon of Ebenezer, a position he continued to hold for part of his first term as governor. His prime contribution as deacon, Pastor Johnson recalls, was to write and visit members who were delinquent in their attendance.

Pastor Johnson said Freeman, who lived only a half-dozen doors from the parsonage in Minneapolis, shared with him many of the decisions he had to make. Calling out the troops in the Albert Lea strike was one of these—a clear moral decision, the pastor said.

He said when Freeman sought the governorship it was with the conviction this is what God wanted him to do.

"I believe he is acting under just as great a guidance from God as I have," the pastor commented.

The Freeman family, he reported, has been very regular in worship and church school attendance. "I have never preached to more attentive and appreciative listeners," Pastor Johnson said. He confirmed the Freeman's daug Connie two years ago and has been cently instructing their son Mike in junior confirmation class.

Gov. Freeman said he did not know which Lutheran church the fa would transfer to when they move the Washington area—probably Ch Chase, Md.

Freeman was born in Minneap on May 9, 1918, of Norwegian and Sw ish ancestry. His name would have b Johnson (and probably worth an ac tional 50,000 votes in Minnesota) not his grandfather, a Swedish im grant, found too many other Johns in the Minnesota lumber camp where worked. He changed the family name

Freeman often jokes about having herited a handicap from his grandfat in his name. But he was forced to ov come many real handicaps before could enter politics or have any kind career at all.

As a marine captain commanding patrol on Bougainville in the Pacific, was severely wounded in combat. Japanese bullet tore through his l cheek. Eight months of rehabilitati were required before he regained t ability to speak normally.

Despite having to work part-time as janitor to help pay his expenses, he co piled a fine record at the University Minnesota. He was tapped by Phi Be Kappa for scholastic excellence and w graduated *magna cum laude*. In ad tion, he was a second-string quarterba on the University of Minnesota footb team and president of the All-Universi Council.

After the war and after winning law degree, he teamed up with Hub Humphrey, then mayor of Minneapol They helped oust the leftists in the st

Democratic-Farmer Labor party and Freeman eventually became party chairman.

His first two attempts to gain public office were failures. He was defeated in 1950 as a candidate for attorney general and in 1952 in running for governor.

At 42, Freeman has had his share of hard knocks and criticism in a political career that is long for one so young. But everyone seems agreed that as agricultural secretary he faces even sharper criticism and tougher obstacles.

The sturdy six-foot, 190-pound ex-marine is a fighter whose back stiffens under adversity. As the most prominent Lutheran in the Kennedy administration, he will strive to make America's abundance of food and fiber a blessing rather than a curse.

THE "I" AND THE "WE"

THIS IS THE TIME Americans switch pronouns. It used to be "my candidate." Now it's "our President" and "our Administration."

This is the ability of a democracy to confront its problems, make its choices, renew its faith and decide to demonstrate to the world that this people can act with remarkable constraint. This is important in a world which has so much of its population governed by restraint.

THE USE of the pronoun "our" always requires constraint. A child expresses his desire to possess and has a tantrum shouting, "that's mine." A selfish secularist can wreck his family, degrade his city, and endanger the lives of others by demanding his own rights and forgetting the rights of others. A democracy is founded upon the moral principles of "we." That's why we go through the frenzy of an election and then pause for the ceremonies which announce a new governmental leadership.

THIS DOESN'T MEAN that those who lose burrow underground. If we are proud that those who oppose a leader are not endangered physically or socially, then the opposition also owes its best brains and acts to the common tasks that beset all citizens. It is in the loyal opponent that a democracy can find the growing edge of its thinking and the checks and balances of its way of life.

The strength of a nation is in this ability to debate within the framework of integrity. It keeps a country living as a laboratory instead of a prison. It enables men of diverse points of view to pull together as free men.

NO PERSON CAN accurately gauge the pattern of things to come. In the midst of the agony of making decisions, there will be times when the new leaders will wonder why they fought so hard for the privilege of having their "rendezvous with history." They will need to know that all citizens are willing to face the future remembering that we are bound together by a common destiny.

—RALPH W. LOEW

FIVE MAKE A FAMILY

Winter Walk

I CALLED Claire Mawson this morning to see if she were going to ULCW meeting.

"Of course, Connie," she answered cheerfully. "I'll be ready by one-thirty."

"I have our car," I said, "but let's walk. It's such a crisp, wintry day. Could you be ready by one o'clock?"

"Surely. I'll whistle for you. I'll enjoy a walk. I haven't walked to church since this summer."

AT ONE O'CLOCK, Claire and I met on the sidewalk. "Ummm!" Claire breathed deeply. "What a day! I could walk miles."

"I ought to walk over to Pete's school on the way home," I said. "It's on my way. I want to see Pete's home room teacher."

"You sound worried. Is Pete in hot water? He's so adventurous and so inquisitive. Sometimes that annoys a teacher."

"I know," I sighed. "It annoys Dan and me too, sometimes, but we know it's just his desire to learn and to have experiences. A teacher doesn't always see a child in the same way parents do. She has thirty or forty youngsters to manage. I can imagine how annoying Pete can be. His eternal *why?* . . . would drive any teacher mad . . . she probably thinks he does it to be smart."

I shrugged Pete off. "Let's walk briskly and tone up our lazy bodies."

We were soon at church. In the fun of seeing friends, chatting, arranging an impromptu quartet to sing happy birthday to Mrs. Ittel, and then taking p in the worship service and the afterno program, Pete never entered my mi

WHEN COFFEE was about to be serv I looked for Claire Mawson. "Cla I'm not staying for coffee. Make apologies to the hostesses for the d will you? The teachers stay at sch until four and it's almost three-thirt

"I'll call you when you come hom Claire said. "Regina Kent is driving home. Let me take that bag." S pointed to the shopping bag of boo from the church library.

I walked quickly to Pete's school. T pupils were already dismissed. Eve where was that peaceful after-scho silence, which must be heaven harassed teachers.

I found Pete's home room. M Lasker, his class adviser, sat with H feet on an extra chair. A pile of t papers was on her desk, and she w recording grades in her class book.

"Oh . . . Mrs. Melton . . ." She scra bled to her feet. "Peter said you we coming in one afternoon, but I . . ."

"Don't get up, Mrs. Lasker. A please put your feet up again. You probably been standing all day."

"I have to," Mrs. Lasker laughe "I'm so short that I stand to see the cla Why—Peter is taller than I."

She pushed the test papers aside, p her chin on her hands, and looked me seriously as I sat in a front-row des "Tell me, Mrs. Melton, is Peter as ou spoken at home as he is here? Does

uestion everything you and Mr. Melton ay?"

"I have to say yes. And he questions verything Karen and Sue say, too."

"Karen's your oldest? And Sue . . . h, yes. I know Sue. A few years and he'll be in my classroom."

"I suppose it's our fault, my husband's nd mine, that Pete is so argumentative," said. "We've never looked on it as rgument, but as discussion. We encourge our children to ask questions and isagree and make us prove our points. know, to the outsider, this sounds like rass or sass. But we feel it helps them ook at life in a reasoning way and eaches them to weigh ideas and facts."

I FELT on the defensive. "Karen went hrough much of the same stage as Pete s in now. She came out the better for t. She's able to judge values, set standrds, reason from facts. We've been leased . . ."

"I should think you would be," Mrs. asker said. "And Sue?"

"Oh, you'll find Sue much like Pete."

"I'm glad. I'll look forward to having er in my room. Peter's an interesting oy. He's alert to what's going on in he world. I know that must be because he Meltons, as a family, are alert to world events and discuss them at home."

I wondered where all this was leading. t was not the conversation I had exected. When would Mrs. Lasker drop he bombshell—her criticism of Pete? I till did not know what he had done wrong.

Mrs. Lasker interrupted my thoughts. "That's why our faculty committee felt Peter might be a good representative from our school to attend the United Nations meeting and exhibit at the state capital. Since it's an out-of-town event, we wanted to consult his parents before saying anything to Peter."

I WAS ASTONISHED. So this was why I'd been asked to come to school!

"Would you and your husband be willing—supposing Peter is interested—and give your permission for him to go? There will be one representative from each elementary, junior high, and high school. They will go by chartered bus, be guests of the host schools at the capital for luncheon, see the exhibits, hear the UN speakers.

"Each would have to report to his own school assembly on the trip. Peter's a good choice, because he's not only interested, he's able to transfer his interest to a group. Our committee thinks he would do a good reporting job."

What a relief! Mrs. Lasker had not asked me here to blame Pete, but to praise him. Makes a parent feel proud. We see Pete's faults. But we also see his good points. Good to know that a teacher sees them, too. I can understand why Pete sometimes says, "That Mrs. Lasker, she's all right."

I walked home on air. This is just the assignment Pete will like, I thought. Won't he be surprised when Mrs. Lasker talks with him about it.

The telephone rang as I entered the door. I heard Karen answer. "Oh, hello, Mrs. Mawson. She's just coming in the door. Hi, Mom. I wondered where you were. It's for you."

IN THE INTERNATIONAL world as well as in the internal affairs of our own country, we may be partly responsible for other people's sins.
—HERBERT BUTTERFIELD in *International Conflict in the Twentieth Century: A Christian View* (Harper)

WORSHIP NOTEBOOK

EXCOMMUNICATION

A FEW WEEKS AGO the photograph of a clergyman appeared on the front page of the *New York Times*. It isn't often that a clergyman does something enough out of the ordinary to rate a front-page photo in the *Times*.

It seems that a debutante in suburban New York had planned to have a "coming out" party at the local country club during the recent holidays. In keeping with the custom at the club, the young lady was obligated to inform the committee on arrangements of the names of two possible escorts.

Later she was informed that one of her choices was unacceptable, because the boy was "Jewish." So disgusted was the young lady with the decision of the committee that she cancelled plans for her debut.

BUT WHERE does the clergy come in? The girl and her family, certain officials and members of the club, and the boy (who, although the son of a Jewish father and a Roman Catholic mother, had been confirmed two years ago as a Christian) are all members of the same church. The clergyman pictured on the front page of the *Times* is their pastor.

What put the story on the front page was the fact that the clergyman announced that the action of the club's committee was "a sin against God."

He didn't stop there however, and this is significant. Recognizing that the members of a congregation are bound by discipline to the faith and practice which make of them a part of Christ's flock, he lowered the boom. He said:

"Anyone who has in any way, by word or in thought or in deed, acquiesced s this position of the club is no lo welcome to receive holy communio this altar—at God's altar—in this pa until such time as he has worked out own peace with God in his own w

In addition, the newspaper story a that the rector suggested "general c fession at morning or evening pra or individual confession to him or to Episcopal priest."

It wasn't enough that warning given. A Christian has certain privile one of the most important being the r to receive the blessed sacrament. T privilege, the cleric decreed, was to withdrawn until the erring persons b been restored to the fellowship.

THAT'S THE WAY it should be. C Lord said that any man who is at o with another should not presume to o his gift at the altar until he has "squa himself" with the one he has offend Since a sin against another human be is a sin against God, it follows that state of penitence requires forgiven from both God and the person wrong

In the meantime, and until such f giveness is obtained, a Christian sho not be free to come to the Lord's ta By his action he has separated hims from the family of God. No lon does he have the right to share in t blessed food which men are to eat a drink, united in faith and love.

The trouble among many so-call Christians today is that they don't s the contradiction resulting from such situation. Admission to the Lord's Tab so they think, is their right—"After a

don't I make a generous contribution to the church"—and so they come regularly to the altar completely unaware that by their attitudes and behavior to the fellow men they are often denying the very character of the sacrament.

IT IS PRECISELY at this point that the church has an authority to wield, and the church is no longer the church unless it does wield it.

Most of the constitutions in force in congregations quote the passage from Matthew 18:15-17 which provides for discipline. In many congregations, a member promises to abide by the discipline of a congregation. It follows therefore that should he stray from what is required of him as a member of Christ's church, he is subject to discipline. And the one place where such discipline is most effectively fixed is the prohibition to receive the sacrament.

To a person denied the privilege of receiving the Lord's Supper there is only one proper reaction. After a careful examination of his conscience in which he considers how and in what way he has offended God and his neighbor he must make his confession and seek absolution. This is no perfunctory recitation of words from the *Service Book and Hymnal.* It is unfortunate that the custom of private confession is seldom practiced among us. Luther in his small catechism said:

"Confession consists in two parts. One is that we confess our sins. The other is that we receive absolution or forgiveness from the confessor (i.e., the pastor) as from God himself . . ."

Certainly it would be well for penitent offenders to discuss their problem with the pastor and then receive absolution. There only remains making restitution. If a neighbor has been wronged, the guilty must seek out the person offended and make amends. Only then is he ready in the sight of God to be readmitted to the table of the Lord.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Age difference

QUESTION: Eileen is eighteen. She has been going with a man who is ten years older. Now they want to get married. When they started going out together neither my husband nor I thought it would ever amount to anything. We were disappointed, for the affair grew more and more serious.

When we discovered what was happening we discouraged them, pointed out the dangers. We then forbade the young man to come to the house, but Eileen then met him at a neighbor's house. They now go out almost every evening. We do not think Bert is the right man for Eileen, and their difference in age is much too great. We would like to stop the affair but don't know how.

REPLY: Eileen is young for marriage, even in this time of earlier marriages. Of course, there have always been some successful marriages at almost all ages. A gap of ten years at their period of life is not the ideal, but some such combinations have worked out well. More important than age is the kind of persons they are, their general compatibility, and readiness to make adjustments.

Your great concern about Eileen has come too late. When a boy and a girl have actually come to love one another it is usually too late to separate them. The girl should have had adequate information and guidance on boy-girl relationships, romance, and marriage long ago. If any romance is to be stopped it must be done very early—or before it begins.

If you are unable to appeal to the couple with calm reason, you can probably do nothing about the romance. You may as well give your approval to the marriage. It could be that in giving your assent, you can negotiate a postponement of six months or a year, which would ease part of the difficulty. You will desire the good will of the couple after their marriage, so you had better prepare for it now. A copy of L. F. Wood's *Harmony in Marriage* will outline for them the ways of Christian marriage.

Mother-child

QUESTION: Ella, my niece, had a good position before her marriage. She and her husband postponed the wedding for a considerable time to save money to support children. Her devotion to her job also had something to do with the delay. But she then quit work and they married. A year later the baby was born. Since his coming Ella has been very dissatisfied.

Little Wayne's advent created a new situation. His mother found she had more work on her hands—extra laundering, bottles to prepare, cleaning, and cooking. She is not good at house work. Ed's pay check is only a little better than was her own, so there is no money with which to pay for help.

So she is tired and upset most of the time. She now looks upon Wayne as the cause of all her trouble. She wishes were not here so she could go back the office. Although she gives him t necessary care, apathy and despair ha taken the place of love for him. S punishes him unmercifully for ordina childish behavior and awkwardness.

I have tried to give Ella a better titude, but thus far I have made progress. What can be done?

REPLY: Ella seems to have wish all the pleasant features of marriag without any of the responsibilities a burdens. Married life is a complex e perience. She must have failed count the cost, depending on feelin rather than sober thinking. Anyo contemplating marriage needs to vie the total prospect critically, and n take the step until he can dedicate s to the whole of wedded life. But th is now water under the bridge. Wh can be done?

This young mother needs couns from someone whom she deeply r spects. She is not likely to heed rel tives, husband, or even most neighbor But someone must be found who ca talk to her who is mature, candid, i formed, and courteous—perhaps se eral such persons. Ella needs help straight thinking about marriage, r sponsibility to children, and gener orientation to life. Her current att tudes will do Wayne real harm a could even wreck her marriage. Ell counselor could be her pastor or som one else who measures up to the nee

It is important that this moth recognize the dignity and privilege motherhood, the need of patience a consideration toward the baby, a her place in her home and communit When Wayne is well along, and famil finances require it, or she still has

yearning for outside work, she may be able to return to work and secure a caretaker for the home and child.

As a part-time mother, she may be able to serve in other work, and bolster home finances. This, of course, cannot be an ideal situation. It is necessary that she acquire a view of the brighter side of her circumstances, look to the future with hope, and make the best of the present.

Leadership

QUESTION: I have noticed that in some boys' groups the leaders are quite dictatorial, give orders like a sergeant, and the boys seem to go along with it. In others the boys make a good many decisions themselves. In a recent meeting, we had a spirited discussion of this matter. There was much difference of opinion.

REPLY: It's not surprising that you found differences of opinion. A great deal depends on the qualifications of the leader, his spirit, and the various accompaniments of direction. A leader who can give convincing reason for his decisions will evoke a better response than one who is merely arbitrary. The better ways of leading involve a democratic spirit, Christian attitudes, and helping a group to get facts, and to act on the best information available.

A study by Lewin showed that boys who had had rather authoritarian direction for a long time found it hard to adapt themselves to a freer kind of leadership. Most of the boys questioned expressed preference for the more democratic leadership. Less of bad social behavior was found where there was freer guidance. This, of course, does not mean that mature leadership is not needed, but guidance should be Christian and intelligent.

Help?

QUESTION: My father died a few months ago, at a good age. Mother passed away many years ago, and Father remarried. His second wife also died, and he married a third time—this time to a lady we did not know until shortly before the wedding.

Over the years by her extravagance and foolish projects she had caused Dad to fritter away almost all his resources. He had a pension from the shipping concern for which he had worked many years, and Elsa will have a large part of that. All of us had left home long before Elsa came in. She always resented us, which didn't cultivate any great affection in us.

At Dad's death one of my brothers offered to help her arrange her affairs. She rebuffed him, as she had so often done to the rest of us. She declared she'd see that none of us would ever get a cent from him. That did not matter since we are all able to take care of ourselves.

I am not sure the pension will take care of all her needs in the home where she is now living. I am wondering whether we have any obligation to her after her unpleasantness to us. Of course, I should not like to see her in want.

REPLY: It is my impression that you have no formal obligation to her, but you should consult an attorney on this.

In the light of the circumstances which you have briefly outlined, you may cease to worry about Elsa, since she apparently does not want anything to do with you. Your attention or affection has not been welcomed. Your expressed concern represents a Christian interest which you may well implement if she has any desperate need. Her own relatives are not without some obligation.

BOOKS

LENT BEGINS NEXT WEEK

Numerous new books are available for Lenten reading. One of the best this year is—

We Call This Friday Good. By Howard G. Hageman. Muhlenberg Press. 83 pages. $1.50.

We have lenten literature in almost endless quantity, and of widely varying quality. Yet, with all this plenty, one finds oneself with another Lententide coming on, wishing for one more writer to tell the old tidings as though for the first time. The Seven Words have never wanted interpreters, but there is always room for another to kneel in sight of that skull-shaped place, sending us his word of what the wonder means.

Welcome, then, a book, beamed at people living in these "surging sixties," a book which couples keen contemporary relevance with authentic gospel rootage. If a man among us can speak of Good Friday triumphantly, until we hear the trumpets, too; if he can open some new window into all that vast mystery—let him have a grateful hearing! He does us the signal service of giving us eyes for that one Reality, which though seen a myriad times before, has always other heights and depths we have not yet discerned. To make the fresh insights walk and talk across the pages, urgently, dynamically, calls for a craftsman skilled in communicating with his contemporaries; and, more importantly, a latter-day pilgrim to Calvary with a manifestly first-hand acquaintance with the Eternal Contemporary and his timeless cross.

It is good to greet this writer—Howard G. Hageman, president of General Synod, Reformed Church in America—and his book, based on the Seven Words, *We Call This Friday Good.* In Dr. Hageman we have a dependable guide to that hill which the old map-makers were quite sure must be located at precisely the center of the world. To ponder this book is to ask oneself, searchingly: if Calvary is not the hub of the universe, what is?

In one place, the author writes, "I ha I can make this picture of God vivid a real." The earnest reader will find the thor's hope fulfilled, and in this "down earth" message of our redemption will, deed, meet God himself, "vivid and real."

For (let's face it) the gospel of the cr can be made to seem "a twice-told t heard by the ears of a drowsy man." T the gospel should pall! Or lull! Or se to have grown old! To our soul's health, take up a book like this, finding it braci and tonic, like a cold, clean wind befc dawn. And more: in these pages we ke rendezvous with the strong Son of Gc the tender Saviour, his face still set towa Jerusalem, and his invincible purpose— world redeemed by the dying of the Lo

Philadelphia WILLIAM O. MOYER

The Seven Last Words. By Clarence W. Cra ford. Baker Book House. 78 pages. $1.50.

Ten sermons on the crucifixion; simp ideas simply expressed.

Living with the Seven Words. By John Al ander McElroy. Abingdon. 128 pages. $2.

Dr. McElroy goes through the sev words of the crucifixion a half-dozen time and adds a few extra meditations to ma a series for daily reading during Lent.

Seven Words to the Cross. By Robert Jones. John Knox Press. 92 pages. $2.

Things people said to Jesus as he w dying, reflecting the attitudes of those gat ered around the cross, are themes of the meditations. They are aimed at the presen day Christian, such as "those who wa religion without a cross" or "those wh expect religion to be dramatic."

Profiles of the Passion. By Paul H. A. Nore Augustana. 76 pages. $1.50.

The familiar people of the passion stor Judas, Peter, Simon of Cyrene, are give fresh depth-research in these clearly writte sermons.

What Language Shall I Borrow? By William D. Streng. Augsburg. 191 pages. $3.

Events and personalities of our Lord's last week are prominent in these 30 Lenten meditations, but the whole range of Christian thought and experience are traversed in brief, clearly written essays. "Love," "Eternity," "Forgiveness," "Salvation" are some themes, along with "Judas and John," "Caiaphas and Mary."

These meditations are by a professor of theology but were preached in a parish chapel. They reflect a disciplined, scholarly mind as well as the plain-speaking of an experienced pastor. They are excellent for thoughtful daily reading during Lent, as well as stimulating to any pastor in search of fresh ideas for his Lenten preaching.

The Passion Pilgrimage. By Erwin Kurtz. Concordia. 123 pages. $1.50.

Nine sermons on events from Gethsemane to the resurrection. Good parish preaching.

The Cross and the Crises. By Loyal E. Golf. Augsburg. 102 pages. $1.75.

The common crises of life—such as adolescence, suffering, death—are analyzed in terms of the need for resources of Christian faith.

Lenten-Easter Sourcebook. Edited by Charles L. Wallis. Abingdon. 224 pages. $2.95.

Ideas for dozens of sermons are available in this collection of 457 statements about the crucifixion and resurrection. Authors quoted are mostly present-day Protestant churchmen, from Clovis Chappell to Paul Tillich (and including Oscar Blackwelder, T. K. Finck, John Rilling).

PARENTS HAVE PROBLEMS

Parents Deserve to Know. By G. Curtis Jones. Macmillan. 205 pages. $3.95.

This is correctly described as "a parent-to-parent, heart-to-heart talk about the things that matter most in American family life today."

Two hundred couples, plus marriage counselors, clergymen, and social workers helped to identify the problems and suggest the solutions included. Here are a half-dozen of the fifteen areas covered: boys, girls, education, time, money, church.

The author—pastor as well as lecturer and author—has a prime qualification in his own family of five children. He writes delightfully, basing his book on an excellent bibliography and packing it with usable material. *Excellent.* RALPH D. HEIM

Gettysburg, Pa.

CORRECTING BULTMANN

Faith and Fact in the Kerygma Today. By Paul Althaus. Muhlenberg Press. 89 pages. $1.75.

Rudolf Bultmann is most famous for advocating that the New Testament should be "demythologized" of its ancient world-view. Fundamental to this program is his contention that "Christ, the crucified and risen, meets us in the word of preaching and nowhere else. It would be an error if we were to ask what was the historical origin of the message, as if this origin could justify its legitimacy."

In this small volume, Paul Althaus challenges what he considers to be Bultmann's virtual divorce of historical facts and biblical faith in the Christian message. On the one hand, Althaus agrees with Bultmann that the church cannot undergird faith with rational "proofs" based upon historical facts. When men believe in an infallible Bible—instead of the living Christ—they are engaging in intellectual work-righteousness.

Nevertheless, Althaus charges that Bultmann has gone too far in his existential approach. Because "we can know practically nothing of the life and personality of Jesus," Bultmann insists that "no questions about the historical trustworthiness of the traditional material should be allowed." Althaus counters that this completely undermines the historicity of the saving events witnessed to in Scripture.

Christianity is a historical faith. Though we cannot prove faith with facts, we cannot separate faith from facts. Hence, Bultmann does not accept the resurrection

of Christ as a historical event. Althaus reminds us that St. Paul (I Cor. 15) emphatically appealed to witnesses to whom appearances of the risen Lord were granted —"witnesses of the facts of which preaching speaks." WILLIAM H. LAZARETH
Philadelphia

MISSION HISTORY REVISED

The Progress of World-wide Missions. By Robert H. Glover; revised by J. Herbert Kane. Harper. 502 pages. $5.50.

So many good textbooks of former years lose value because they get out of date. Here is one in the field of Christian missions which is rescued from this fate by an excellent revision. It was written first in 1924 by a man, who had been a missionary for 18 years (China Inland Mission), then a foreign missions board secretary and a professor of missions at the Moody Bible Institute in Chicago. So, you might say, he knew his subject from bottom to top.

The book was revised three times before, the last in 1939, but in our time of rapid change, this was ages ago. Since 1939 Protestant missions have increased 50 per cent, and colonial empires have decreased 75 per cent. The present revision was made by Dr. J. Herbert Kane, a former co-worker of Dr. Glover, and he performed his task in the spirit of the original author.

The main body of the book discusses the various countries in which Protestant missionary work is carried on. For each area there is a concise introduction to the geographical situation, the political history and the people, with special reference to the religious background. Then follows a description of the various missionary enterprises in the particular country and the resulting indigenous churches.

The emphasis throughout is on the Reformed side of Protestantism, and Lutherans might wish a little more space was given to their work—of 25 pages on Japan, only one paragraph is devoted to Lutheran missions.

A few black-and-white outline maps give the barest of geographical orientation, but a number of appendices add greatly to the value of the book. One gives the latest [illegible] tistics on world religions (though one [illegible] wonder about the 300 million Confucian [illegible] still listed). Other tables give figures [illegible] missionary personnel, agencies, medical [illegible] sions, theological schools, and mission [illegible] radio stations—(not counting the new [illegible] theran station in Ethiopia)—ten of th[illegible] in Latin America. An extensive bibliograp[illegible] and a detailed index are very helpful.

This is a handy reference work for th[illegible] who would look up certain data on m[illegible] sionary areas or overseas churches. But i[illegible] more than that. Any Christian, pastor [illegible] laymen, will find here a wealth of inform[illegible] tion—and inspiration—on the most imp[illegible] tant task with which the church is charg[illegible] proclaiming the gospel to all the world.
Philadelphia ERICH F. VOEHRINGER

ON TRANSLATING THE BIBLE

God's Word Into English. By Dewey Beegle. Harper. 178 pages. $3.50

All serious Bible students should re[illegible] this, unless they already understand [illegible] problems of making an accurate translat[illegible] of Scripture. It is impossible to transl[illegible] any book perfectly from one language [illegible] another. But Bible translation is especia[illegible] difficult, for the Hebrew and Greek origin[illegible] were handed down for centuries in ha[illegible] written copies, the text becoming corrup[illegible] at thousands of points.

Especially in the last two centuries [illegible] merous scholars have worked almost li[illegible] detectives in establishing agreements [illegible] garding the original text. Dr. Beegle h[illegible] excellent chapters on the textual proble[illegible] of the Old and of the New Testamen[illegible] He goes on by describing in detail the [illegible] forts since the 14th century in putting [illegible] Bible into English. The study is speci[illegible] and thorough, but never beyond the ran[illegible] of understanding of the careful reader.

In view of ignorant attacks on the Revis[illegible] Standard translation, and those likely to [illegible] made against the New English translati[illegible] of the New Testament due in Marc[illegible] thoughtful church people should study D[illegible] Beegle's book. G. E. R.

overseas

German Students Africa-conscious

GERMANY: Muenster. Jan. 16. — THE American Army is once more fighting a war in Germany—this time among themselves. The German press reports racial trouble in the U.S. Army stationed here. Soldiers of the white and Negro races, forced to live together in camps and barracks, engage in open warfare once out on their own. Reports of knifings and beatings between GIs of different colors are filtering out of cities like Mainz and Kaiserslautern.

Negro soldiers who enter certain taverns are pelted with beer-mugs, chairs, and cutlery. The top brass disclaims responsibility for what goes on outside camp, while German authorities feel they have no legal right to interfere in what they regard as a U.S. military affair.

Tavern-keepers have been quick to learn it's bad business to serve Negroes —whites boycott such places—so Negroes are left with few or no public places where they're welcome. The few places which do serve Negroes (by default of white clientele) are not too hospitable toward their colored guests. Their walls are full of signs forbidding this and that. "They treat us like children," complain the embittered GIs. Since no distinction is made between American GIs and African students studying here, highly embarrassing mistakes have been made at the cost of what remains of U.S. prestige abroad.

HERE IN Germany serious study is being given to the right way in which to assist the young nations developing in Africa. As the world's third strongest industrial power (after the U.S.A. and the USSR), Germany is in an excellent position to offer the kind of goods these new nations need to catch up with the 20th century.

President Heinrich Luebke of the German Federal Republic says such aid must consist not only of machinery and material goods but, more important, also educational, spiritual and cultural values as these may be in demand. The various German states have voluntarily raised about $125 million for this purpose.

In Freiburg University students held an "Africa Week," made their own posters and printed handbills asking their fellow-students to sign up for voluntary aid for the younger lands. In the conviction that material aid without personal assistance is worse than useless, students are talking about giving two or three years in work as specialists—teaching the new peoples how to use Western technical means to best advantage.

Over 300 students signed up for the preparatory courses, languages, etc., they will have to take to prepare themselves. These students are motivated by Christian concern for service to neighboring lands.

Old Heidelberg University has founded an institute to study problems of developing lands, while in Hamburg a new Overseas College is full of students. The University of Bonn has a German Academic Exchange for the swapping of professors with India.

THE ROMAN CATHOLIC CHURCH is investing deeply in African missions. In the Cathedral of St. Gall the other day, 192 Swiss Catholic missionaries were consecrated for African service.

Here in Muenster, city and university are co-operating in a significant experiment in race relations among the nearly 500 foreign students registered. Orientation in German culture and life with opportunities to live in German homes constitutes the first phase of the program.

—RICHARD I. KNUDSEN

letters to the editor

Is Christianity exclusive?

SIR: Regarding Dr. Brown's opinion (*"Worship Notebook," Jan. 11*) on the church community activities, Jesus did the very thing that Dr. Brown objects to. He sat and ate with those outside of his religious circle. St. Paul spoke openly about religion to all wherever they were. "Go ye into all the world" means just that.

The strains of a hymn, the words of a prayer may be just the agent to set a man's heart on the road to God, even though he has been far from it all his former life.

As to the average man understanding the liturgy, should the spirit of God grasp his soul, he will understand all right. If not the first time, then later. God's word, either spoken or read or felt in public prayer, has to come to the consciousness of a lost soul. Let's not close the doors of the church to the public.

Taberg, N. Y. (REV.) RAYMOND DEITZ

SIR: When Dr. Brown says church choirs which accept invitations to sing (in stores or bus terminals) are prostituting the great mysteries of the gospel, does he remember how the Lord Jesus Christ acted toward Matthew the tax collector, or how he treated Mary Magdalene? Which is the approach outlined in the New Testament—a shrinking from the world because it is "profane" and uses "modern commercial methods" or a loving, yes even a sacrificial, identification with the world? I feel that we worship a great deal more honestly and effectively in the midst of "shopping centers" than we do in the warm, comfortable, and perfectly secure situation in the church building itself. All of life, from the point of view of man's situation, is profane, and all of life, from the point of view of God's gracious redemption and love, is sacred. If the day ever comes that the church (the faithful participants in worship services) ever becomes an inbred and exclusive group dedicated to their own spiritual welfare, that will be the day that the church has turned its back on its Founder and deserves to be destroy

(REV.) JAMES C. BLACKBURN

Philadelphia

Obedience to hierarchy

SIR: During the election campaign had to bear with enough pronounceme which deliberately avoided the obvio Your "In Conclusion . . ." of Jan. 18 co tinues this as it poses, yet avoids, the qu tion concerning a strange brand of Rom Christian who refuses to obey the hierarc

Even in *The Lutheran* cannot we fi surcease from Plan II of those human e gineers, the TV hucksters who, having h their way, are now determined to make t rest of us like it.

(REV.) WILLIAM ERNEST FOX

Oakland, Md.

SIR: Your "Conclusion" is interesting a disappointing. It evidences that *The Luthe an's* wish to remain nonpartisan in t presentation of secular and political matte (with especial reference to the recent pre dential election) has not been convincir Your overeager effort to comment on t political scene betrays a severe lack perspective. It reveals the same old par sanship which some of us have found to dangerously unilateral.

(DR.) ARNOLD F. KELLER, SR.

Boonville, N. Y.

SIR: Thank you for your editorial Kennedy's integrity in dealing with contr versial issues. Your kind of "prophet writing makes our magazine worth eve cent of the price.

Easton, Pa. (REV.) JOHN STEINBRUCK

SIR: I was surprised by the confiden you have in Mr. Kennedy doing the rig thing for the Protestants in this countr Thinking like yours and thousands of Pro estants only makes the Catholic Churc bolder in its demands on the federal trea ury. I hope the day will come when yo and the others will regret the support yo gave Kennedy. It will be a good lesson b a sad one.

CARL F. THIELMANN

Toledo, Ohio

Florida Synod Holds 100 Per Cent Record for Eighth Year

By CARL A. DRISCOLL

TAMPA, FLA.—The Florida Synod maintained its record of 100 per cent ULCA apportionment returns for the eighth year in a row. But it took a mighty effort at the close of the year to do it. Twenty-seven congregations met their benevolence shares in full. Fourteen fell short of their quotas. Sixteen mission congregations also contributed.

Lutheran World Action led with 110.7 per cent, but synodical causes fell short.

Home Missions Are Building

SEVEN CONGREGATIONS are now constructing first units, with an eighth almost ready to begin. Bids on the seven total $872,000.

The list includes Carol City, St. Timothy, Howard A. Wessling, pastor; Ft. Myers, Redeemer, Daniel L. Bergstresser; Gainesville, University, William C. Kaiser; Naples, Emmanuel, Harland D. Fague; Pensacola, St. Paul, F. Adolph Kleindt; Pompano Beach, Zion, Paul W. Schrope; and Tallahassee, St. Stephen, Robert G. Walker.

SYNOD OFFICIALS are hopeful that nine additional pastors will be assigned as mission developers by the Board of American Missions. Six of these would be for new missions and three for replacements.

Of ten fields now ready to be entered, three will have pastors this month. The Rev. Everett P. Bunck, from Michigan, will go to Cape Coral. At nearby Port Charlotte-Punta Gorda, the Rev. Harold A. Ahalt from Pennsylvania will also begin work. On the east coast at Ft. Pierce, the Rev. James E. Hansen from St. Louis, will arrive early in February.

Other fields for which pastors are to be assigned include Tarpon Springs, Winter Haven-Lake Wales, Ocala, Casselberry, Brandon and South Miami.

Two Missions to Organize

IN SIX FIELDS where work has been in progress, two missions are planning to become congregations in March. Holy Trinity, Key West, plans to organize March 5. Gerald C. Wise is the developer. A tract of land on the main highway has been secured. Jacksonville Beach, Lyman H. Grimes, pastor, plans to organize March 26.

The count on Jan. 18 when the home missions committee met showed 28 salary aid missions, 12 loan missions, 6 developing missions nearing organization, 10 anticipated missions awaiting the arrival of developers, and 19 assigned fields on the waiting list.

Among the 12 loan missions, four became self-supporting in salary on Jan. 1. These are Jacksonville, St. Matthew, J. D. Sheppard, pastor; Sarasota, St. Paul, Leroy C. Trexler; St. Petersburg, Christ, Albert T. Keyser, and St. Augustine, Memorial, Harvey A. Hartman, pastor.

In order to give prompt or emergency assistance in securing property, the synod has established a Home Missions Revolving Loan Fund, and is hoping to bring it up to $50,000.

All congregations are asked to give their loose-plate offering to this fund on the first Sunday in Lent of each year. At present the fund stands at more than $5,000. Latest addition was a $1,500 gift from a retired pastor.

CENTRAL CONFERENCE will hold a pre-Lenten retreat in Trinity Church, Bradenton, on Feb. 14.

Church Display Wins Prize

MEMPHIS, TENN. — Bethany Lutheran Church won first place in the city-wide Christmas lighting contest, achieving its effect by casting silhouettes of the Christmas story along the church's open cloister. Colored flood lights added emphasis to the sculptured figures on the outer wall.

SOUTH CAROLINA

Pastor Shelby (left) and Synod President Karl Kinard breaking ground in Columbia

Columbia Church Growing In Its Downtown Location

COLUMBIA, S. C.—Urban churches have various problems. One of them is often lack of space. St. Paul's Church, in downtown Columbia, is finding the answer in expansion on its present site, to accommodate the present 1,200 membership and provide for the future.

Ground was broken in December for the completion of St. Paul's parish building. The addition will house new church offices, a large fellowship hall, kitchen, library and nursery. The basement will be used for recreation, and there is additional classroom space on the third floor.

The congregation also purchased an acre of land for off-street parking, which also will be used as a playground.

St. Paul's will celebrate her 75th anniversary next December. The present pastor, the Rev. Robert F. Shelby, Jr., has served since 1955. WYNNE C. BOLIEK

GEORGIA-ALABAMA

Georgia Church Declares All Welcome as Members

By PAUL J. RENZ

ATLANTA, GA.—The congregation of Church of the Good Shepherd, College Pa Ga., has declared itself "willing to welco any person as a visitor or as a memb without regard to race or color."

The expression of policy was adopted the annual congregational meeting upon motion of the Rev. Rufus Cuthbertson, p tor, who is chairman of the social missio committee of the Georgia-Alabama Synod

This declaration merely spelled out, P tor Cuthbertson said, what is implicit most church constitutions.

New Buildings Boost Attendance

FIVE SYNOD congregations occupying n buildings have reported an aggregate crease in attendance at services of 132 p sons, with a total of 161 new members ceived and a weekly average of 61 visito

This was reported by Compton H. Usii executive secretary of home missions a stewardship. His report also showed 24 n mission fields assigned by the regional co mittee, awaiting survey.

TWO MORE PARISHES are planning to de cate new buildings. They are Good She herd, Savannah, and Holy Cross, Athens.

BOARD LOANS for first units and parso ages now total $1,368,150.

"Quests" Are Welcome

VISITORS may criticize the spelling but are assured they are wanted, in North Carolina church bulletin. It says

"We welcome you, our *quests,* to thi worship service. May God's blessing be brought to you in all richness. Come again to worship with us. Why not make this your church? Just tell Pastor."

Refugee Loans Repaid, Dollars Now Help Others Overseas

NEW YORK—Many of the same dollars once loaned by the Lutheran Immigration Service to pay refugee fares to the United States are now being channeled back overseas—to help still more refugees learn how to earn a living.

"Refugees resettled in the United States by the Lutheran Immigration Service and its predecessor organizations have repaid their travel loans so well," according to Vernon E. Bergstrom, LIS director, "that part of the reserve fund against loan losses can now be diverted to help refugees in other areas."

He announced the contribution of $40,000 to the Department of World Service of the Lutheran World Federation for use in special World Refugee Year projects.

The Rev. Bruno Muetzelfeldt, LWF/WS secretary for resettlement and material relief, said in Geneva that the sum will be divided evenly between vocational training center projects in Hong Kong and Jordan.

The LIS is a joint operation of the church bodies participating in the National Lutheran Council and of the Lutheran Church —Missouri Synod. The agency, which was launched this year, combines the activities of the former Lutheran Refugee Service, and the Service to Immigrants formerly conducted by the NLC's Division of Welfare.

Providing vocational training for refugees has become a prime concern of the LWF, Mr. Muetzelfeldt said. He reported the $40,000 contribution will help complete current improvement projects at the training facilities in the Middle and Far East.

In Jordan, a $70,000 expansion program is underway. Training in electrical and mechanical trades is being added to a curriculum that now offers courses in smithwork, carpentry and shoemaking.

The program in Hong Kong is now underway at six different centers. Mr. Muetzelfeldt said it is hoped to consolidate these into a single school, to cost $110,000.

"Not only will this move cut long-range costs," the LWF official said, "but more important, with one central school, the LWF staff will be able to concentrate their efforts on the development of Christian thinking among their students."

The lack of employment in both Hong Kong and Jordan, where labor markets are saturated with untrained people, demands the establishment of vocational schools, Mr. Muetzelfeldt said.

He pointed out that the United Nations has built training centers, but its program is limited and voluntary help is needed.

NEW MISSION FIELDS

New Lutheran congregations are being developed in locations listed here. Persons living in or moving to these areas are invited to attend services. Mission developers assigned by the Board of American Missions are identified with each field.

ARIZONA
- Sun City-Youngtown (Albert B. Schwertz)

CALIFORNIA
- Simi Valley (Thomas C. Cooper)
- Oxnard-Port Hueneme (Theodore Foreid)

FLORIDA
- Cape Coral (Everett P. Bunck)
- Port Charlotte (Harold A. Ahalt)
- Fort Pierce (James E. Hansen)

INDIANA
- Madison (Raymond A. Nelsen)
- Princeton (Paul R. Hunteman)

KANSAS
- Shawnee (Henry D. Gittler)

MICHIGAN
- Marshall (Charles L. Irwin)

NORTH CAROLINA
- Greensboro, S.W. (Carl L. Ritchie)

OHIO
- Mason (Donald E. White)

TENNESSEE
- Whitehaven (John H. Herrlinger)

VIRGINIA
- Newport News (Jesse S. Hangen)

ALBERTA, CANADA
- Calgary (Lothar Schwabe)

21 Lutherans in Congress, Three Elected for First Tim

WASHINGTON, D. C. — Twenty-one Lutherans are members of the 87th Congress, which opened its sessions in January.

The Senate includes four Lutherans, none of whom were up for re-election last November, and the House of Representatives has 17 Lutherans, three of them elected for the first time. The newcomers are:

Ralph F. Beermann (R-Neb.) who is a member of Salem Lutheran, a rural congregation of the United Lutheran Church in America near Dakota City, Neb.; Donald C. Bruce (R-Ind.), a member of Trinity Lutheran, which is a congregation of the Lutheran Church—Missouri Synod in Indianapolis; and Hjalmar C. Nygaard (R-N. D.), who is a member of First Lutheran, a congregation of The American Lutheran Church at Enderlin, N. D.

Lutherans in Senate are: Homer E. Capehart (R-Ind.), Warren G. Magnuson (D-Wash.) and Alexander Wiley (R-Wis.), all members of The American Lutheran Church. Senator Vance Hartke (D-Ind.) is a member of the Lutheran Church—Missouri Synod.

THE HOUSE has eight members who list The American Lutheran Church for their religious affiliation: H. Carl Anderson (R-Minn.), Ben F. Jensen (R-Ia.), Lester R. Johnson (D-Wis.), Ancher Nelsen (R-Minn.), Hjalmar C. Nygaard (R-N. D.), Albert H. Quie (R-Minn.), Thor C. Tollefson (R-Wash.), and James E. VanZandt (R-Pa.).

Six members of the House list the United Lutheran Church in America: Ralph F. Beermann (R-Neb.), Joel T. Broyhill (R-Va.), Walter M. Mumma (R-Pa.), Francis E. Walter (D-Pa.), Clare E. Hoffmann (R-Mich.), and Carroll D. Kearns (R-Pa.).

Donald C. Bruce (R-Ind.) and Walter H. Moeller (D-O.) are members of the Lutheran Church—Missouri Synod. A pastor of the Missouri Synod in Lancaster, Ohio, prior to his election to Congress in 1958, Mr. Moeller is not listed on the ministerial roster in the synod's 1961 annual. According to a spokesman of the synod he is considered "temporarily in an inactive statu

Odin Langen (R-Minn.) belongs to a c gregation of the Augustana Luther Church.

Newly elected Congressman Beerma 47, in partnership with his six brothers w engaged in farming, cattle feeding a alfalfa dehydrating. Mr. Bruce, 39, h been business manager of Radio Stati WIRE in Indianapolis and Mr. Nygaa 54, served six terms in the North Dak State House of Representatives and l year was chairman of the Governor's Co mittee of the White House youth conf ence.

Net Asset Value Now $14.67 For Common Investing Fund

THE NET ASSET value of the Comm Investing Fund of the United Luther Church in America, Inc., has reached record high of $14.67 per share after sev years of operation.

The CIF board of directors, at its qua terly meeting, declared a dividend of cents for the quarter ending Dec. 31, 196 This brought the total 1960 dividends stockholders to a record 53 cents, as com pared to 51 cents in 1959 and 50 cents 1958. Total dividends paid to shareholde during 1960 were $285,179.

Dr. Edmund F. Wagner, New York, C president and treasurer of the United L theran Church, said total dividends paid stockholders since the fund began operatio total $1,286,175. The original stock issu of Jan. 1, 1954, was at $10 a share.

The number of stockholders has continue to increase, Dr. Wagner reported, with tot assets in excess of $8,640,000. Shares i the fund are held by the United Luthera Church in America, its boards, agencie auxiliaries, synods, congregations, and a filiated institutions of the church, large Lutheran body in North America.

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The walls of Demetrios' house in the slums of Athens are cracked. Icy winds blow right on his face while he sleeps. His blanket is threadbare. He eats one meal a day—bread dipped in oil.

Demetrios' mother has tuberculosis and is hospitalized. His father, a rag man, earns $13 a month. Demetrios does not pray for a blanket or more food. He prays to grow up quickly so that he can help his parents.

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WEST VIRGINIA

Synod Oversubscribes Goal For Lutheran World Action

By HAROLD L. HANN

FAIRMONT, W. VA.—In spite of a year that left the imprint "economically depressed" upon the state, the Synod of West Virginia met its 1960 Lutheran World Action quota with excess, 104 per cent, and missed its 1960 regular benevolence apportionment by less than 2 per cent.

MISS BERTHA FROMBLE has been assigned as parish worker to Trinity Church, Wheeling, by the Board of American Missions. She will assist the congregation in its urban renewal program. Her major responsibilities will be visitation within the parish and the direction of adult programs.

ANTICIPATING final favorable action on the merger of four Lutheran bodies by 1962, St. Paul's congregation, Morgantown, at its annual congregational meeting became the first in this area to adopt the approved constitution for congregations as set forth in the official documents of the Lutheran Church in America.

Survey in Moundsville

ENCOURAGING REPORTS come from a preliminary mission survey made in Moundsville. In this initial work two members of Trinity Church, Wheeling, have contacted more than 1,000 homes.

FOR THE FIRST TIME in West Virginia the support of a mission congregation has been underwritten in part by another congregation. Christ Church, York, Pa., the Rev. Franklin D. Fry, pastor, has agreed to contribute $1,000 annually for the support of the newly organized St. Luke's congregation at Beckley. The pastor of St. Luke's, the Rev. Charles L. Delaney, Jr., was at one time assistant pastor of the York church.

PREPARING for the celebration of synod's 50th anniversary, work has begun on an historical booklet scheduled for distribution in 1962, the anniversary year. The ULCA associate director of Press, Radio, and T vision, Richard T. Sutcliffe, is the edito chief.

The synodical stewardship chairm Daniel H. Bennett, is general chairma the committee which seeks through the b let to bear witness of the synod's h century of service to Christ and to cap and record the distinctive spirit of synod.

PENNSYLVANIA

Merger Committee Plans New Synod Organization

By LUTHER E. FACKLER

PITTSBURGH — A merger committee been formed to plan for organization of new Pittsburgh (Western Pennsylvan Synod. It includes representatives of West Virginia Synod and the Augusta and Suomi churches in the synodical te tory assigned in the new Lutheran Chu in America.

Alvin J. Ludwig, an attorney of Pit burgh, was appointed to offer legal guida in drawing up a new constitution, and problems arising from the transfer of fu tions and properties from the merging grou to the new one.

Pittsburgh Synod representatives on t committee are Dr. William C. Hanke president, and Pastors Paul Daugher Reginald Dozer, Eldon Rumberger a Robert Thurau. From Augustana are D Thorsten A. Gustafson, Pastors Glen Pierson and Earl R. Mattson, and Flo Peterson and Wilford Wilson.

West Virginia men are Pastors Dona D. Anderson, William E. Carlson, Jo Heller and George Weirick, and Daniel Be nett. Suomi is represented by the Re Rodger Foltz.

ARTHUR E. SUMMERFIELD, 54th pos master general of the United States, r ceived the honorary degree of doctor of law from Thiel College at the Founders' Da celebration on Feb. 2.

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New Church and Student Center Planned at State Colle

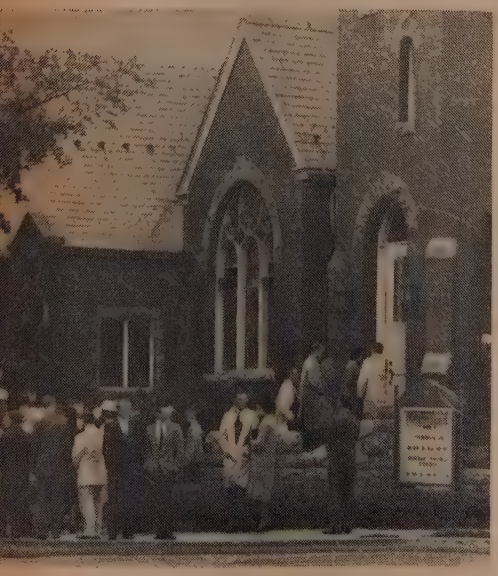
Architect's sketch shows proposed new Grace Church at State College. The pattern is circu

STATE COLLEGE, PA. — Ground will be broken in late spring or early summer for the new Grace Church-Student Center. The congregation, the Central Pennsylvania Synod, and the Division of College and University Work of the National Lutheran Council are co-operating in the project.

The contemporary style building was designed by Harold E. Wagoner, Philadelph architect. Besides the main worship cent seating 800 persons there will be a stude chapel seating 100, and a complete pla for education and fellowship purposes.

Focus of attention in the church interi will be a free-standing altar surrounded a communion rail.

The Rev. Dale S. Bringman is pastor Grace Church, and the Rev. Arthur R. Sey is the campus pastor.



Queueing up for service in present church

NEW YORK

Mission at South Colonie Builds Charter Strength

By CLAYTON G. VAN DEUSEN

ALBANY—Newest United Lutheran mi sion in the Hartwick Conference is in Sou Colonie. This is a bright spot in the hom mission work in the capital district.

Starting with Charter Day in Decembe prospective members have submitted ove 80 charter cards, applying for reception a charter members. A total of over 100 anticipated before organization of the con gregation in the spring.

On New Year's Day, a "nominating ba lot" was taken for possible names. One o

he three highest will be selected. Favored ames are Redeemer, Good Shepherd and Messiah.

Activities of the new parish have included he establishment of a Couples Club which ives promise of a bright future. Mission eveloper is the Rev. George Kenyon.

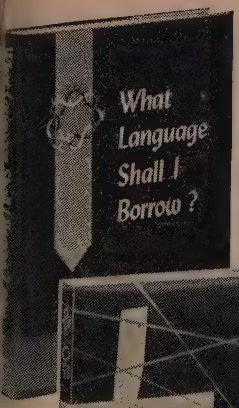
ST. TIMOTHY'S CHURCH, North Green- ush, the Rev. Anton R. Thumhart, Jr., astor, provides more good news in home issions. The youngest organized congre- ation in the conference, it will begin on larch 1 a financial campaign for its first uilding, under the direction of the Lutheran aymen's Movement for Stewardship.

FIRE OF UNKNOWN ORIGIN virtually de- royed the Emmanuel Lutheran parsonage Chatham. The church records were saved om the study of the pastor, the Rev. harles Witthoft. Damage was estimated t about $20,000.

Harry Reynders and Mrs. Theresa Mengres present gift to Pastor and Mrs. Skinner

A FRUITFUL ten years of pastoral service at First Church, Albany, was celebrated at a surprise service of the congregation, in honor of Dr. Morris C. Skinner. Dr. and

INSPIRATIONAL LENTEN READING



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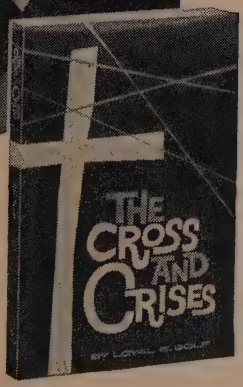

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THE CROSS AND CRISES
by Loyal E. Golf

Here the author deals with common crises which every human being must face – the crises of childhood, adolescence, young adult years; of suffering, doubt, and death. How the Christ of the Cross helps meet these crises is the heart of this warm and stimulating book.

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Mrs. Skinner were presented with a purse of over $3,500, with the suggestion that it be used to finance a trip to Europe.

ATONEMENT CHURCH, Saugerties, the Rev. Walter Cowen, pastor, has organized a group of United Lutheran Church Women. Three former organizations disbanded to find a larger life in the unified group.

Atonement's 1961 budget, totaling nearly $25,000, is more than one-third for benevolence causes. The Luther League has planned an evangelism visitation, to enlist confirmands of the last five years who are not active.

EASTERN DISTRICT Luther League has been subdivided into its component counties: Albany, Rensselaer, and Schenectady. It was an approximately equal division, and relieved the congestion at most of the rallies.

The move has at the same time stimulated the total attendance, while providing more opportunity for individual participation. The three divisions will occasionally meet together.

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Conferences Plan Retreats

PRE-LENTEN RETREATS for the Hart and Hudson Conferences will be Wednesday, Feb. 8. St. Mark's, All the Rev. Henry H. Heins, pastor, wi host to the Hartwick Conference. Arnold F. Keller, pastor emeritus of deemer Church, Utica, is the retreat le The Rev Paul J. Strenge, of Trinity Ch Amsterdam, will preach.

At Redeemer Church, New Paltz, w the Hudson Conference retreat will place, participating pastors will be R Feist, Norman Krapf, and host pastor Mertzlufft. Dr. Joseph Flotten, chaplai Wagner College, will preach and will the program.

Lutheran Evangelism Boa Names Weihe as Chairma

MILWAUKEE—The Rev. Clifton M. W of New York, associate director of e gelism of the United Lutheran Churc America, was elected to a two-year ter chairman of the Lutheran Evange Council.

He succeeds the Rev. William E. H Minneapolis, director of evangelism of Augustana Lutheran Church.

Pastor Weihe, who has been chair of the literature committee of the co for the past decade, helped prepare a U Lutheran evangelism chart "Christ Is Good News" which is used to train lay in evangelism work. It is being used b Lutheran church bodies in North Ame the United Presbyterian Church in U.S.A., and in 20 other countries with tr lations in five other languages now b prepared.

In 1953-1954 Pastor Weihe organized directed the pilot projects which culmin in the church-wide ULCA Lutheran E gelism Mission.

The Lutheran Evangelism Council resents 94 per cent of all Lutheran ch bodies in North America, including churches of the National Lutheran Cou

INOIS

erging Lutherans Plan or New Illinois Synod

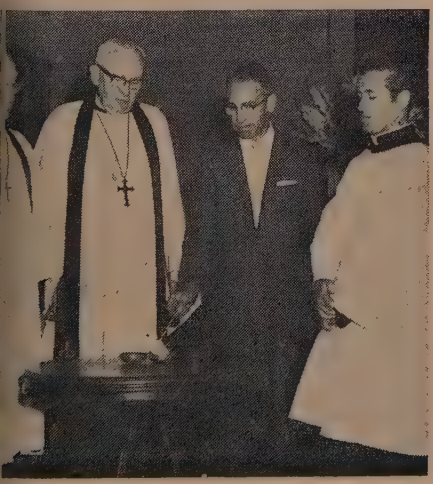
By JOHN E. COOPERRIDER

CHICAGO — An Illinois Synod steering mmittee, composed of representatives of four merging Lutheran church bodies the state, held preliminary meetings Dec. and Dec. 30 and began looking forward life in the new Lutheran Church in erica.

Arrangements are being made to draw up constitution for the new Illinois Synod, sed on the model suggested by the JCLU.

ST. PAUL'S CHURCH, Dixon, recently cele- ted the clearing of its indebtedness at a rtgage-burning service. Dr. Armin G. ng, president of Chicago Seminary, ached. The pastor is the Rev. George rran.

The debt finally wiped out was incurred building the church's half-million dollar ictuary and parish education building, mpleted in 1943. Now the 110-year-old ngregation has set a new goal expressed the slogan: "As much for others as for rselves."



Pastor Curran, Dr. Weng, Leo Miller and Assistant Pastor Michel in Dixon service

TRINITY CHURCH, Des Plaines, finding itself well blessed, disbursed gifts totaling $20,500 to various institutions and agencies at Christmas time. Largest gifts went to St. Matthew Home for the Aged and the Illinois Lutheran Welfare Association.

The congregation burned its mortgage, symbolizing full payment of the debt on its half-million dollar church plant, on Jan.

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Pastor and Mrs. Erwin A. Wendt celebrated their 25th wedding anniversary by taking a trip to Mexico, as a gift from the congregation.

ST. MARK'S CHURCH, Washington, Ill., surprised Dr. and Mrs. Carl D. Kammeyer at a supper on the 20th anniversary of the pastor's service to the congregation and community. About 250 persons attended. Among the speakers was the Rev. Edward Blenker, Central Conference president.

CARTHAGE COLLEGE received $3,850 in contributions from 26 Illinois industrial and business firms, through the Associated Colleges of Illinois. The college also received $8,931 in gifts and pledges from the Ce Club, made up of individuals who contr $100 or more each year to the educat program of the college.

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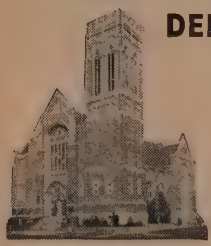

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Milwaukee Area Lutheran Honor Dr. R. H. Gerberd

MILWAUKEE, WIS.—Lutheran pastors laymen in the Milwaukee area joine Jan. 24 in tribute to Dr. R. H. Gerbe for his long service to the church. Th ception and dinner was given by Luth Brotherhood, fraternal life insurance so

Dr. Gerberding is a director of Luth Brotherhood, and consultant in the soc educational and church relations prog He was president of the Northwest S from 1927 to 1948, and executive secr of the ULCA Board of American Miss from 1949 to 1957.

PACIFIC

Seminars Set to Discuss Merger in Pacific Area

By OLIN G. DASHER

SEATTLE, WASH.—The Central Comm on JCLU Merger in the Pacific North has set up a series of area seminars. purpose is to gather pastors and lay lea for two hours of discussion, questions, expression of ideas about the coming me in this territory.

No official actions will be taken. On the four regional presidents will be pre at each seminar as resource man and lea The seminars will be held Feb. 18, Feb. Feb. 26, March 5 and March 12 in different areas.

The Central Committee is composed the elected officers of the four regi jurisdictions. Subcommittees will study tain phases. The Central Committee send recommendations to the regional ventions in both 1961 and 1962.

The Rev. John L. Cauble, of Sal

e., is chairman of a Joint JCLU North-st Pastoral Conference to be held Oct. 11 at Menucha, east of Portland.

Lectures at Pacific University

Pacific Lutheran University, Tacoma, ash., presented two outstanding theologians lectures as part of their University Year lebration. Dr. Robert A. L. Mortvedt, ecutive director of the Board of Christian gher Education, Augustana and ULCA, tured on Jan. 18.

On Jan. 19 Dr. Hans Bolewski, director the Evangelical Academy of Luccum, rmany, and editor of *The Lutheran orld,* gave a series of lectures for pastors.

Nancy Jo Nelson, from Our Saviour's urch, Sunnyside, Wash., has begun a six-nth duty as parish worker at Good Shep-rd Church, Salem, Ore.

Sister Delores Ruge is now serving a rish in Concord, Calif., after serving in attle's Good Shepherd Church, Bow Lake.

Building Activity Stepped Up

Pacific Synod has six first units and three ond units in various planning stages, at beginning of 1961. It is expected that to 20 per cent of Pacific Synod churches l be engaged in building programs in the ar, counting those already started.

Application is being made to the Board American Missions for survey and serv-in three new fields: Seattle (West Kent), ldendale (in central Washington), and wport-Toledo, on the Oregon coast.

St. Mark's Church, Olympia, Wash., npleted a much-needed addition to its use-chapel. Financed by voluntary local ntributions, it was built in part by volun-r labor.

Blaine Church, Blaine, Wash., has nched a building project costing about 1,000, moving the parish hall next to the urch sanctuary.

Redeemer Church, Boise, Idaho, has rchased additional property for future ildings. A house on the property is now ng used as the parsonage, and the former rsonage now serves as the parish hall.

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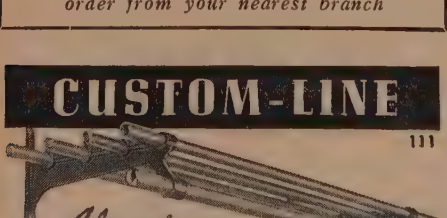

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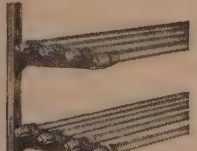

Detail shows how dove-tail extrusions (which mount on any centers) hold brackets at any desired height.

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Churches of Hawaii Provide Clothes for Hong Kong Ne

HONG KONG—The Rev. R. Dannehl (chairman of Material Relief for Luth World Federation, and the Rev. Charl Gartner (*right*), United Lutheran cha at the Hong Kong servicemen's lounge shown after receiving shipment of cl for refugees from Chaplain A. F. Je (*center*), Lt., USN.

The clothes were gathered from estant churches of Hawaii and transp by the *USS Maury*, which arrived in H Kong Christmas afternoon. In keeping the Christmas spirit, the clothes were tributed immediately to the needy.

Motter Heads Peace Group

NEW YORK—Lutheran Peace Fellow a 19-year-old unofficial organization op ing war and military service, elected the Alton M. Motter, of Minneapolis, chair for the 1961-62 term. He is associate ex tive secretary of the Minnesota Counci Churches.

The Rev. Lloyd A. Berg, pastor of vary Church (ULCA), New York City, named secretary-treasurer.

—CHANGES OF PASTORATE—

GEORGIA-ALABAMA

OWELL, CHARLES W. From Holy Trinity Church, Elberton, Ga. To St. Timothy's Church, Forest Park, Ga.

ARNER, JACK H., JR. From Apostles' Church, Atlanta, Ga. To Christ Church, Cullman, Ala.

ILLINOIS

ILEY, RICHARD W. From St. John's Church, Bluff Springs. To First Church, Decatur, assistant pastor.

NGEN, ROBERT H. From Calvary Church, Rockford. To St. Paul's Church, Wheaton.

RUEGER, DONALD L. From First Church, Beardstown. To St. John's Church, Joliet.

EYER, JOHN D. From Trinity Church, Estherville, Iowa. To Our Saviour Church, Pekin, Ill.

ICHEL, WALTER. To St. Paul's Church, Dixon, assistant pastor.

NEW JERSEY

GER, WILLIAM G. From Holy Trinity Church, Brant Beach. To Christ Church, Jersey City.

EFFY, C. WILFRED. From St. Bartholomew's Church, Trenton. To St. James' Church, Pitman.

PENNSYLVANIA MINISTERIUM

OTHENBERGER, MARTIN L. From St. Paul's Church, Fleetwood. To St. John's Church, Emmaus.

WESTERN CANADA

ECKER, WALTER. From Wellesley parish, Ont. To St. Stephen's Church, Winnipeg, Man.

OOS, E. G. From Faith Church, Edmonton, Alta. To Beausejour parish, Man.

OOS, WALTER. From Nelson, B. C., mission developer. To St. Luke's Church, Winnipeg, Man.

NAACK, J. A. From Rimby-Ponoka parish, Alta. To St. Mark's Church, Markinch, Sask.

ILLER, ARTHUR. From Patience parish, Millet, Alta. To federated Augustana-ULC parish, Lipton and Kelliher, Sask.

OSENQUIST, E. S. From Beausejour parish, Man. To St. Paul's Church, Ellerslie, Alta.

—DECEASED—

SISTER BERTHA SCHWANEWEDE, who retired from her position with the Lutheran Social Missions Society, Columbia, S. C., on Jan. 1, died of a heart attack on Jan. 13. She had served Christ Church, Baltimore; St. Stephen's Church, Wilmington, Del.; St. Paul's Church, Baltimore; Bethany Church, Cleveland; and the South Carolina society from 1953.

Funeral service was conducted Jan. 16 at the Baltimore Motherhouse by Dr. L. Ralph Tabor and Dr. Hugo W. Schroeder. Interment was in Lorraine Park Cemetery, Baltimore.

SISTER MABEL STANLEY, 74, died Dec. 7 in Baltimore. She had retired from active deaconess service in 1949. She served at Memorial Lutheran Church, Shippensburg, Pa.; the Tabitha Home, Lincoln, Neb.; the National Lutheran Home (matron), Washington, D. C.; the Good Shepherd Home, Allentown, Pa., and the Lutheran Home for the Aged, Moorestown, N. J.

Funeral service was conducted Dec. 10 by Dr. L. Ralph Tabor. Interment was in Lorraine Park Cemetery, Baltimore.

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IN CONCLUSION

THE UNUSUAL happened recently in Maryland when some Roman Catholic clergy joined Protestant pastors in opposing gambling. Usually Catholics don't do this. They say gambling is not evil if you don't risk more than you can afford to lose. They employ all sorts of raffles, lotteries, and especially bingo to help pay parish expenses.

Protestant churches don't often give official endorsement to games of chance, but that doesn't prove Protestants don't gamble. When a Catholic congregation in New Jersey decided recently to give up raffles and depend on tithing for church support, it did not cancel its bingo games because they were bringing in mostly Protestant money.

I'd like to know how much of the family income a man or woman can afford to lose at gambling before games of chance become a sin. Americans today spend more money gambling than they do in grocery stores. The billions spent on race-track betting, slot machines, numbers games, provide the chief source of income of the criminal underground.

OF COURSE there are laws in most states. They give the police a chance to cut in on the golden profits. No laws in the country are so freely and flagrantly violated as those restricting gambling. Even when police bring in a clearly proven case, the jury is likely to throw it out.

In Nevada there aren't any laws. I went to a big gambling place in Reno to watch people feeding their quarters into slot machines. There was no lighthearted gaiety in it. The faces were grim. A harsh voice over the loudspeaker kept telling about somebody who just hit a jackpot. Even some people who work in these places, who know you can't are obsessed with the delusion that may be their lucky day.

Across the country it's people can't afford to lose that put fifty c or a dollar a day into some sort of n bers pool. Ten cents out of every d Americans earn—according to my uring—goes into gambling. This has come a criminal traffic vastly larger t bootleg liquor in prohibition days.

I'M NOT asking why the Federal reau of Investigation should not sp as much strength in tracking down in state gambling syndicates as it does watching a few thousand woolly-hea Communists, or whether we need m laws (there are plenty now). I wan know whether or not gambling i grievous sin from which we should t ourselves and our children to turn a in revulsion.

There's a possibility that a person s as I may be a fanatic. Maybe gamb isn't such a corrosive sin as I think i Some of our beautiful colonial churc in Pennsylvania were built from the p ceeds of lotteries. I was surprised notice in Poland that the Commu government was running a lottery, rais money for public use much as they d New York.

But to my way of thinking gamb is climbing steadily higher on the list the deadly sins. It becomes a compul mania which destroys a decent sense values. I wish our theologians and so action experts would look into this. M be we need a crash program of a gambling propaganda.

Probably nothing of this sort can expected. Meanwhile I am convin that betting even a nickel on a horse r is likely to be paying an entrance fee get on the devil's steep highway downh

—ELSON RUF

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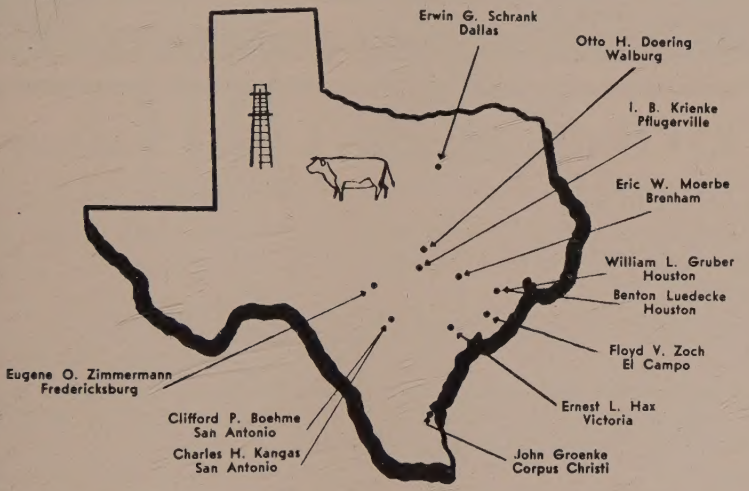

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